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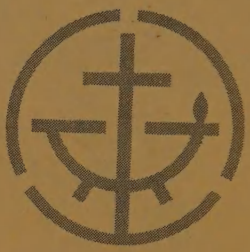

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THE CHURCH MEMORIAL.

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THE

CHURCH MEMORIAL:

CONTAINING

IMPORTANT HISTORICAL FACTS AND REMINISCENCES CONNECTED WITH THE ASSOCIATE AND ASSOCIATE REFORMED CHURCHES

PREVIOUS TO THEIR UNION AS THE

UNITED PRESBYTERIAN CHURCH

OF

NORTH AMERICA.

BY

REV. R. D. HARPER,

PASTOR OF THE FIRST UNITED PRESBYTERIAN CONGREGATION OF XENIA, OHIO.

"Thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in my hand."—EZEK. xxxvii: 19.

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DEDICATION.

TO THE

MINISTERS, ELDERS, AND MEMBERS

OF THE

United Presbyterian Church of North America,

THIS VOLUME IS RESPECTFULLY DEDICATED,

AS A MEMORIAL OF THE EARLY HISTORY OF OUR BELOVED ZION.

Drury 3/16/57

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INTRODUCTION.

"WHAT THOU SEEST WRITE IN A BOOK." The design of this command, given to the Exile of Patmos, was to preserve the Apocalyptic visions which had passed before him. If they had not been thus written in a book and graven with an iron pen, these glorious revelations of the future which sweetened his solitude and made him a blessing to the Church in all ages, would soon have perished forever.

With regard to the present volume, we claim no such direct command. The object, however, is the same. It is to save from oblivion many important historical facts and reminiscences connected with the two Churches which have recently been so happily united. Both these Churches date their origin in the past century. Many of the prominent actors in these different branches of the Church have already gone, as we hope, to the Church of the first born in Heaven. Much of our knowledge of the early history of these Churches is obtained by tradition, and consequently is becoming more and more uncertain as time advances. Even now it is almost impossible for a young man to obtain any certain information respecting the early history of the Church with which he stands connected. And certainly this difficulty will be greatly increased when olden Synods and Presbyteries, and

congregations and ecclesiastical names have passed away, and these Churches become thoroughly blended together.

Nor do we desire to bury all of the past. We love the Churches in which many of us have not only been born, but born again. They have been faithful Churches of the living God. They have contended earnestly for the truth of God. They have done good service in the cause of our dear Redeemer. And although they are now organically one, and we rejoice that it is so, yet our hearts are full of sacred memories, and we turn with mingled emotions of joy and sorrow to the past. We remember our old ecclesiastical associations with tenderest emotion, and with the captives of old we are ready to say, "If I forget thee, O, Jerusalem, let my right hand forget her cunning."

One prominent object in the preparation of this work was to preserve the leading facts connected with the union of these Churches. In a few years the fathers of the Church who took an active part in these proceedings will be no more. Others will be called to carry out the principles upon which this union was formed. Various opinions may arise as to the meaning of different acts and the design of their framers. Such we know has been the case heretofore both in Church and State. Even the constitution of the United States is now differently interpreted; and its true meaning can be certainly determined only by the recorded sentiments of its framers. For this purpose, therefore, we have collected together the action of these Churches and the remarks on the subject of union in the different Synods, that in after years they may speak for themselves.

We have also inserted the proceedings of the two religious conventions recently held in Xenia, and Allegheny, deeming them worthy of preservation. The recollection of these

happy meetings, where brethren of different denominations "met and sung and prayed and wept together," until their hearts were warmed with heavenly influences and knit together in holy love, will not soon be forgotten by those who were present. Such scenes are not often witnessed on earth. They have already yielded fruit to the glory of God. They are worthy to be had in everlasting remembrance.

For the proceedings of the conventions, and the remarks on the union of the Churches, before the different Synods, we are largely indebted to the United Presbyterian. Many of the reported speeches would have appeared to a much better advantage if all the speakers had furnished us corrected copies as we requested. We have presented them as favorably as we could. And in this connexion we take pleasure in acknowledging the kind assistance furnished us in the preparation of this work, not only by those whose names are appended to the different parts of it, but also by others whose names do not appear: Rev. Drs. McDill, Bullions, Forsythe, Kerr, and Clark; Presidents Waddle and Wallace; Profs. Vincent, Buchanan, and Doig; Rev. Messrs. James Prestley, R. A. Browne, J. B. and J. Y. Scouller, J. L. Craig, G. W. Gowdy, and R. H. Pollock.

The task of gathering up these ecclesiastical fragments, undertaken in compliance with the solicitation of many brethren, we found more difficult than we at first anticipated. It has proved no sinecure business. It has cost much labor. But the work is done. And the very difficulty that has attended its preparation has demonstrated most clearly its necessity. In a few years more these facts gathered from olden memories and musty libraries would have been lost forever.

If this work shall preserve, in any degree, the past his-

tory of the Churches now united; or serve as a memorial of God's great goodness toward us in years that are gone; or stimulate us with increased love and zeal for the future; or transmit to coming generations the faith for which we are earnestly contending—then will our desire be accomplished, and we shall deem ourselves amply repaid for our unworthy labors.

THE CHURCH MEMORIAL.

I. — History of the Associate Presbyterian Church of North America.

The Associate Presbyterian Church originated in a secession from the Established Church of Scotland, in the year 1733. The grounds of this secession were corruptions in the doctrines of the Church, and tyranny in the administration of her government. At what was called the revolution settlement in 1688, when the last of the Stuarts was driven from the throne of England, and Presbyterianism restored in Scotland after nearly thirty years of bitter persecution, hundreds of the Episcopal incumbents who had been thrust upon the people were retained in their charges. They were ignorant, unsound, and worthless men. Bishop Burnet, who cannot be suspected of any groundless prejudice against them, says: "They were the worst preachers I ever heard; they were ignorant to a reproach, and many of them were clearly vicious. They were a disgrace to their orders, and were indeed the dregs and the refuse of the northern parts. Those of them that rose above contempt and scandal were men of such violent tempers, that they were as much hated as the others were despised." Yet such was the anxiety of the Church for peace, that a reluctant consent was yielded to the wishes of the government, and these men were allowed to retain their places on the condition of sub-

mission to that Presbyterian system which they had been uniting with the persecutors to overthrow. In this way the leaven of corruption was introduced, and spread itself through the Church till many of the people and a majority of the ministers were leavened. The evangelical system of doctrine taught in the Westminster Confession was abandoned, and a kind of heathen morality or virtue was substituted in the room of the gospel, the doctrine which is according to godliness. People were taught to forsake their sins in order to their coming to Christ, and the contrary doctrine was condemned as unsound and dangerous. Mr. Simson, professor of divinity in the University of Glasgow, was convicted, in 1717, of teaching that the light of nature is sufficient to guide men in the way of salvation; that no covenant of works was made with Adam as the representative of his posterity; that the souls of children are as pure and holy as the soul of Adam was in his original condition. He was also convicted of teaching other kindred doctrines embracing some of the worst errors of Pelagianism; yet no censure was inflicted. The Assembly thought it sufficient to declare that "Some of his opinions were not evidently founded on the word of God, or necessary to be taught in divinity; that he had used some expressions which bear, and are used by adversaries in, a bad and unsound sense; and for answering the objections of adversaries, had employed some hypotheses that tend to attribute too much to natural reason and the power of corrupt nature; which expressions and hypotheses they prohibited him from using in future." It was not at all strange that this lenity encouraged the Professor to persevere in teaching the same doctrines, and to improve upon his system till he openly denied the necessary existance and Supreme Deity of the Son of God. Yet even when convicted of such gross heresy in the Assembly of 1726, he was merely suspended from office, and the case remitted to the inferior judicatories to obtain their opinion in time for the next Assembly. But though a majority of presbyteries gave it as their

judgment that he should be deposed, he was merely continued under suspension from office, and allowed to enjoy its emoluments and the communion of the Church. A similar lenity was afterwards shown to Mr. Campbell, professor of ecclesiastical history, whose errors were in several respects the same with Professor Simson's, and who ridiculed as enthusiasm such ideas as those of close walking with God, and consulting him in all our ways. His theology verged on the lowest rationalism, and his moral principles bore much more resemblance to those of Seneca and Epictetus than to those of the living oracles of truth. This man, though well known to be infected with these heresies, was not only tolerated, but highly honored in the Church, and when at last the popular clamor was so great that the Assembly was constrained to take some notice of his doctrines, he was allowed, as is too commonly the case, to varnish over his errors with vague and unsatisfactory explanations, and then dismissed from the bar of the Assembly without censure or condemnation. These well authenticated facts may serve to show the state of religious doctrine in the Church of Scotland at the time of the secession.

That Church being established by law, the settlement of ministers was not by election of the people, but by patronage. In other words, the right of presenting a minister to a vacant congregation was in the possession of the crown or some of the nobility, and there was no necessity of consulting the wishes of the people on the subject. Yet so long as there was any degree of faithfulness in the Church, her authority over her own ministers enabled her in a great measure to counteract this evil, and few settlements took place where the people were known to be opposed to the presentee. But, as the corrupt party of the Church increased in number and power, instead of striving to shield the people from this oppression, they sought to bind this yoke upon them. In cases where the patron neglected to present a minister to a congregation after six months' vacancy, ac-

cording to what was called the *jus devolutum*, the right of presentation came into the hands of the Presbytery, which could yield the choice to the people. But the General Assembly of the Church in 1731, ordained that where patrons might neglect or decline to exercise their right of presentation, the minister should be chosen by a majority of the heritors (land-holders) and elders, if Protestants. These heritors might be non-residents, Episcopalians—anything but Romanists. By this act they deprived the great majority of the members of the Church of any right to choose their own pastors.

The leading party which sustained these measures, agreeably to a fancy, not uncommon, to choose a name as opposite as possible to some cherished vice, or some hated virtue, called themselves the Moderates; those who advocated evangelical doctrines and the rights of the people, they called High-flyers. These two parties were the same whose contentions lately caused a disruption in the Church of Scotland, and gave rise to another and larger secession under the name of The Free Presbyterian Church. Previous to the first secession, which took the name of the Associate Presbytery, the Moderates, being then in the majority, carried their measures in the most arbitrary manner. They refused to regard the opposition of the people to the worthless ministers who were intruded upon them, and when Presbyteries were unwilling to take part in the sacrilegious act of introducing them to their charges, they appointed a commission of other ministers whose consciences were more pliant, to induct the presentee. They enjoined upon the reluctant Presbyteries, under the pain of severe censure, to enroll these hirelings among their members, and treat them as the Lord's servants. They refused to neighboring ministers the right to grant the privileges of the Church to such of the people as fled to them for refuge from these hirelings, without first obtaining their consent. Things had proceeded to such a length that in cases of great obstinacy on the part of the people, minis-

ters were inducted into their charges by the aid of bands of soldiers. The Presbytery and presentee were sometimes escorted to the place of worship on the Sabbath by a troop of dragoons preceded by military music, flourishing their swords, and striking with them at the women and others who had come to gaze on these booted evangelists guarding the apostles of the establishment.

Dissents against these and other high handed measures were refused a place upon the records of the Church. Remonstrants were frequently refused a hearing, or if heard, were treated as offenders. This last was the case particularly in a long controversy which arose about certain doctrines taught, or supposed to be taught, in a book called The Marrow of Modern Divinity. This work, by Edward Fisher of England, was written to defend the true gospel from the extremes of legalism and antinomianism. The evangelical ministers of Scotland regarding it as peculiarly seasonable to check the tendency to legal doctrines so prevalent in the Church, had it republished; and its circulation was attended with much advantage to the cause of truth. This aroused the indignation of the opposite party, and they succeeded in obtaining from the Assembly of 1720, in conformity with the report of their committee for purity of doctrine, a condemnation of a number of propositions represented to have been collected from "The Marrow." By this act the Assembly was regarded as either directly or virtually condemning the following doctrines: That in the gospel, strictly understood, there are no precepts; That there is in the gospel a free and full gift of Christ to sinners as such; That all who hear the gospel are warranted and bound forthwith to accept of Christ without waiting for any qualifications or fulfilling any conditions; That believers are delivered from the law as a covenant of works; and, That holiness is not a federal means or condition of our salvation. Against this act twelve of the most eminent ministers of the Church prepared a representation characterized by much faith-

fulness and ability, and at the same time respectful and temperate in its language. These men were Messrs. James Hog, Thomas Boston, John Bonar, John Williamson, James Kid, Gabriel Wilson, Ebeneezer Erskine, Ralph Erskine, James Wardlaw, Henry Davidson, John Bathgate, and Wm. Hunter, men whose names deserve to be held in everlasting remembrance. Their representation was presented to the Assembly of 1721, but no action was taken upon it at this meeting. At the meeting of the ensuing commission in November, instead of any attempt to redress the grievance complained of by the representers, they were treated as culprits. In ludicrous allusion to the number of the men, twelve queries were proposed to them with a view to elicit something which might be the ground of a charge against them. The representers justly complained of this treatment, but regarding the interests of truth as having superior claims to the point of honor, they gave a clear and convincing answer to these queries, which was not without its effect in moderating the tone of their adversaries. Notwithstanding, the next Assembly, (1722,) after a consideration of the case, condemned, though in a somewhat modified form, the aforesaid doctrines of the Marrow; and in words at least recalling to mind the Index Expurgatorius, they "strictly prohibited and discharged all the ministers of the Church to use by writing, printing, preaching, catechising, or otherwise teaching, either publicly or privately, the positions condemned, or what may be equivalent to them or of like tendency, under pain of the censures of the Church conformed to the merit of their offense." They also appointed their moderator in their name to rebuke and admonish the representers, which was done accordingly. Whilst such severity was employed against the friends of evangelical truth, it was deservedly noticed as in singular contrast that those who were charged with the most grievous errors, as has been already stated, were treated with the utmost lenity.

Attempts having been made to prevent a faithful testimony against prevailing corruptions by refusing to record dissents and protests, by disregarding petitions and remonstrances, and even by prohibiting the circulating or recommending of evangelical books, the friends of truth were the more ready to lift up a warning voice in the pulpit where freedom had hitherto been allowed. But attempts began to be made to drive freedom even from this her last refuge. After some previous attempts of the same kind, process was commenced against the Rev. Ebenezer Erskine, minister of Stirling, for a sermon preached by him as moderator, at the meeting of the Synod of Perth and Stirling, October 18, 1732. His text was Psalm cxviii: 22: "The stone which the builders refused is become the head-stone of the corner." In this discourse he treated of the Church as a building, of Christ as the foundation of the building, of the builders, of their error in refusing Christ, and of the glory to which Christ will be exalted as the Head-stone in spite of all the attempts of these builders to thrust him out of his place. In the course of his remarks he took some notice of the Jewish builders, which appeared not very complimentary to some of the builders before him, and which caused not a little hard feeling towards the preacher. He was called to an account for what were regarded as the injurious reflections contained in his sermon, and after a warm discussion of three days' continuance, he was appointed by a majority of six votes to be rebuked. It has sometimes been alleged that the process was for the *manner* in which he had expressed himself, and not for the liberty he had used in testifying against the prevailing corruptions of the times, but the whole history of the process clearly disproves this apology for those that prosecuted and condemned him. It is indeed a very lame apology to allege that such vigorous proceedings were followed up even to the deposition of an eminently godly and able minister of the gospel, and to the rending of the Church merely on the ground of something exceptionable in his man-

ner, while there was nothing faulty in the matter of his sermon. From the sentence of rebuke, Mr. Erskine appealed to the General Assembly, and was joined in this appeal by his son-in-law, the Rev. James Fisher. Fourteen others dissented, and protested, amongst whom were the Rev. Alexander Moncrieff, and the Rev. Wm. Wilson, who appeared with Mr. Erskine at the bar of the Assembly which met the ensuing May, 1733. When the cause came before the Assembly, Messrs. Moncrieff and Wilson were denied a hearing in behalf of their dissents, and Mr. Fisher in behalf of his protest. Mr. Erskine alone was heard in a brief, but triumphant defense of his appeal. But the leading party, both in the Synod and Assembly, appeared to be actuated by the same spirit—a determination to crush out the spirit of liberty by the stern exercise of ecclesiastical authority. Indeed, they had succeeded so far, that of all who had taken part with Mr. Erskine, the three above named were the only ones who ventured to stand up with him before a frowning Assembly, ready to encounter in the cause of Christ the worst that their wrath could inflict. The Assembly, by a majority of votes, sustained the decision of the Synod, and appointed Mr. Erskine to be rebuked at their own bar in order to terminate the process. He submitted to this rebuke, but immediately produced a paper in which he protested against the censure which had been inflicted, as importing that he had in his doctrine at the opening of the Synod at Perth, departed from the Word of God and the standard of the Church. He also claimed that he should "be at liberty to preach the same truths of God, and to testify against the same or like defections of this Church upon all proper occasions." In this protest he was joined by Messrs. Wilson, Moncrieff and Fisher.

This protest was laid upon the table, but refused a hearing. It having fallen from the table, was picked up by a member of the court, who having read it called upon the Assembly to stop their proceedings and take notice of the insufferable insult which

had been offered by presenting this paper. The paper being now publicly read, "the whole Assembly was in an uproar. A paper containing high treason against the sovereign, or blasphemy against the majesty of Heaven, could not have called forth a greater burst of indignation." [M'Kerrow.] The officer of the Assembly was directed to summon the four brethren to appear before the Assembly the next forenoon to answer for such audacious conduct. When they appeared, they were dealt with by a committee to withdraw their paper, but as they refused to do so, they were directed to appear before the commission in August next, "and then show their sorrow for their conduct and misbehavior in offering to protest, and in giving in to the Assembly the paper by them subscribed, and that they then retract the same." In the event of their refusal to do so, the commission was empowered and appointed to suspend them from the exercise of their ministry, and at a future meeting, if they still proved refractory, to proceed to a higher censure. Accordingly, as they refused to retract their protest, the commission, August, 1733, "suspended them from the exercise of the ministerial functions and all the parts thereof." In the succeeding November it was found by the commission that the four brethren had continued to exercise their ministry, and the order of the Assembly was to proceed to a higher censure. The tyrannical proceedings of the ecclesiastical courts, and the undaunted appearance of these brethren for the truth, excited an interest in their cause so great and extensive that there is good reason to suppose the leading party would now have willingly retreated from the inevitable consequences of their rash acts; but it was too late without those humiliating concessions which men of their spirit are most reluctant to make. Seven Synods sent up communications to the commission in favor of the suspended brethren. Petitions of a like character were sent by some Presbyteries; and a considerable number of the members of the commission were in favor of delay. A motion for delay was only lost

by the casting vote of the moderator. A committee was appointed to meet with the brethren before any further steps were taken, but failed in their efforts to persuade them to withdraw their protest. The commission then agreed by a large majority to "Loose the relation of the said four ministers to their several charges, and declare them no longer ministers of this Church, and to prohibit all ministers of this Church to employ them in any ministerial function." Seven ministers of the commission protested against this sentence, and that it should be lawful for them to hold ministerial communion with these their dear brethren, as if no such sentence had been passed against them. When the sentence was intimated to the four brethren, they handed in a paper declaring themselves under the necessity of SECEDING from the Church. Thus, as the most candid men of other societies will now generally admit, the Church, by her high handed measures, drove out of her communion four of the very best men in it. These men soon afterwards met as a Presbytery, and published what has generally been distinguished as the Extra-judicial Testimony. In this they defend their secession not on the ground of any one of the evils of which they complain, but of all these evils collectively, especially taken in connection with the fact that they were thrust out because of their testifying against these evils. They declined to act judicially for about three years after their secession, still hoping that such measures would be adopted that they could consistently return to the Church which had cast them out. But though something was done towards healing the breach, especially in the Assembly of 1734, it appeared in the end to be more the result of policy than of any disposition to do justice either to them or to the cause of truth. It was soon found that the secession was regarded with favor by the better class of people, and that it afforded a very convenient refuge for those who were oppressed by the system of patronage. When all measures of opposition to ministers intruded upon congregations

against their will proved ineffectual, they soon learned to go peaceably to work to build a Church of their own, and call a Seceder minister. The alarm caused by such proceedings is sufficient to account for some conciliatory measures. After the four brethren had waited three years in suspense, and found no prospect of reunion to the mother Church, they proceeded to judicial acts, and near the close of the year 1736, published what has been called their Judicial Testimony. They appointed one of their number, Mr. Wilson, Professor of Theology. At his decease, Mr. Moncrieff filled the chair. And after the breach occasioned by the Burgess oath, Mr. E. Erskine was elected professor by the Burgher Synod, and at his decease was succeeded by Mr. Fisher, so that all the four first Seceders occupied this post. They were suffered to occupy their Churches till the year 1740. A libel was framed against them by the commission of the Assembly and laid before the Assembly itself, May, 1739. The charges contained in it were in substance their secession, for which their accusers were responsible, and their acting as an independent court of Christ, which was rendered necessary by their position. The Seceders, now eight in number, being summoned, appeared as a constituted Presbytery at the bar of the Assembly, and formally declined their authority. The next year the Assembly passed an act of deposition against all the eight, and in consequence of this they were violently thrust out of their places of worship. These men were much endeared to their people, and the sufferings endured by them drew the bonds of affection still more closely. The scenes attending their exclusion, and the exclusion of their congregations, from the places where they and their fathers before them had worshiped have been graphically described by different writers, and are full of thrilling interest; but it would occupy too much space to give an account of them.

As it is not our purpose to give a history of the Associate Church at large, but chiefly of that branch of it which has had an

existence for more than a century in the United States, we shall pass over the subsequent events pertaining to her history in Scotland, only noticing, briefly, one or two things necessary for the understanding of that part of her history of which we treat.

The brethren of the Associate Presbytery had soon increased so much in number, that they found it necessary to constitute themselves into a Synod, to consist of three Presbyteries. This was in 1744. The whole number of settled ministers, at this time, was twenty-six. It was not long after this that a question came before them in relation to the lawfulness of swearing certain Burgess oaths, containing in them this clause: "Here I protest before God and your Lordships, that I profess, and allow with my heart, the true religion presently professed within this realm, and authorized by the laws thereof: I shall abide thereat, and defend the same to my life's end; renouncing the Roman religion called papistry." The Synod was nearly equally divided in respect to the lawfulness of their members swearing this oath; and after about two years sharp contention, a breach took place in 1747, and two distinct Synods was the result: the one known most commonly by the name of the General Associate, or Antiburgher Synod; the other, not being divided into provincial Synods, was called simply the Associate or Burgher Synod. These two branches of the secession, after a separation of more than seventy years, were again reunited, Sept. 8, 1820.

Although the question of the propriety of the civil establishment of religion had not engaged the attention of the Seceders, and they had urged, not the establishment itself, but the corruptions of it, in justification of their secession, yet at an early period some began to entertain doubts on this subject. Some of the young men, when receiving license to preach, expressed a difficulty about assenting to certain parts of the Westminster Confession relating to the magistrates' power in religious things. The General or Antiburgher Synod appears to have encountered the first and most extensive difficulties of this character.

The American Testimony was written by one of those who entertained these scruples about the magistrates' power, and who was ordained with an allowed reservation on this subject. The doctrine introduced into this Testimony was in conformity with the writer's views, and it being republished in Scotland, strengthened the hands of those who opposed civil establishments, and have of late years been called Voluntaries. Attempts were soon made to bring the Testimony of the General Synod into a conformity with the American Testimony. These efforts began in the year 1791, and resulted in the preparation of a new Testimony instead of a mere enlargement or modification of the old one. The preparation, discussion and enactment of this work, was not completed till 1804. The adoption of it was the means of separating from the Church four of her most eminent ministers, Dr. Thomas McCrie, the historian, Mr. Archibald Bruce, Professor of Theology, Mr. James Aitkin, and Mr. James Hog. These brethren not being able to give their assent to the new Testimony, formed themselves into what they called the Constitutional Presbytery. After the union of the Burgher and Antiburgher Synods, they united with nine of the brethren of the Antiburgher Synod who had protested, and were distinguished by the name of Original Seceders. A majority of this body lately united with the Free Presbyterian Church.

A missionary spirit characterized the Associate brethren from the first; and one of the fields of their missionary labors, to which very particular attention was paid, was the United States. In the year 1736,—the first year when they began to act as a distinct branch of the Church,—besides other applications to them for supply of preaching, Dr. McKerrow mentions "that a letter was received from Londonderry, Chester, State of Pennsylvania," containing an urgent request that they would send over either an ordained minister or a probationer to labor amongst the inhabitants of that district; and a promise was

given that all the necessary charges of the mission would be defrayed. The demands, however, made upon the Presbytery for supplying the necessitous districts in their own immediate neighborhood, were so numerous and so urgent, that they had it not yet in their power to send any of their preachers across the Atlantic. They returned a friendly reply to the American letter, but deferred for a season sending a laborer to that part of the vineyard.

Fourteen years afterwards (1750) petitions were again sent, addressed to the Antiburgher Synod, from some of the inhabitants of the eastern counties of Pennsylvania, for supply of preaching. The petitioners were chiefly emigrants from Scotland and Ireland, who, though not finding all the same causes of separation from the Presbyterian Church of America as from the Established Church of Scotland, yet found some of the same, and had also other objections to a union with them. At a meeting of the Synod, 1751, an urgent application was again made to them from Mr. Alexander Craighead, minister at Middle Octorara, in Pennsylvania, and from a number of other persons in that province, earnestly beseeching the Synod to appoint some ministers to labor in that part of America. The Synod accordingly appointed Mr. James Hume, a licentiate, and Mr. John Jamieson, student, after being licensed, to be ordained and sent as missionaries to Pennsylvania. The design of the Synod was frustrated, by both these young men being called and settled in congregations. The Synod was much dissatisfied with their conduct, but finally released them from their appointment. So intent were they upon complying with the repeated calls from America for missionaries, that in August, 1752, they directed Presbyteries to require of young men, previous to giving them license, an engagement to submit to any missionary appointment which might be given them by the church courts, unless they had such objections to offer as should be found relevant; and those young men who showed an aversion to submit, were no

longer to be acknowledged in the capacity of students. Soon after passing this act, Messrs. Alexander Gellatly and Andrew Bunyan were ordered to be licensed without delay, that they might be set apart to this important work. Mr. Bunyan, after being licensed, was unwilling to proceed. His case came ultimately before the Synod, and his excuse being found not satisfactory, the license which had been given him on the condition of his submission was recalled, though afterwards, suitable acknowledgments having been made, and an admonition given him, it was restored. Mr. Gellatly complied with the appointment given him, and has the honor of being the first missionary of the Associate Church to this country, and is entitled to the name of the Father of the Secession in the United States. Mr. Andrew Arnot, minister at Midholm, was sent with him, with liberty to remain or return at the end of a year. These brethren set sail in the beginning of the summer of 1753, and arrived before the close of that year, and not in 1754, as has been often incorrectly stated. Mr. Gellatly, the best authority in the case, says, in one of his published works, that he arrived in 1753. As Mr. Arnot returned at the end of the year, Mr. James Proudfoot, (or Proudfit, as the name is now generally spelled,) was sent to supply his place, and set sail August, 1754. To defray the expense of these missions, about five hundred dollars were raised by collections in the congregations belonging to the Synod,—a liberal sum, considering the smallness of their number, their limited means, and the large demands made upon them for other purposes.

When Messrs. Gellatly and Arnot arrived in America, they found an extensive field of labor, and many more demands were made on them, and also on those who came after them, than it was possible to comply with. Indeed, during the whole period of the existence of the Associate Church as a separate body in the United States, her cause has been much impeded from the want of a sufficient supply of ministers. In the early period of

her history, there were no suitable means for educating young men for the ministry, and the supply from abroad was altogether unequal to the demand. There was an extreme unwillingness on the part of brethren in Scotland to accept of a missionary appointment to America. The ideas of separation from home and friends, and of a life spent among interminable forests, filled with snakes and savage Indians, appeared to present themselves to the minds of young men in such horrible aspects, that they would sooner submit to the highest ecclesiastical censures than agree to go on a mission to America. As a frequent impediment in the way of young men was a call to some congregation at home, the Synod, to prevent this, determined that no young man under appointment as a missionary to America should be a candidate for settlement. They not only, as has been stated, sometimes recalled license where a missionary appointment was declined, but, in the case of ordained ministers, threatened deposition,—and in one case at least were about to proceed to this length, had not their course been arrested by the timely submission of the culprit. Notwithstanding these rigorous measures, very few exhibited that hardy and adventurous spirit in the cause of the gospel, which multitudes of emigrants from many lands, flocking to these shores, were exhibiting for the attainment of merely secular advantages.

The chief field of labor occupied by the missionaries to America, for some years, was Lancaster, Chester, and York counties, Pennsylvania. Soon after the arrival of Messrs. Gellatly and Arnot, agreeably to their instructions they constituted themselves into a Presbytery under the name of the Associate Presbytery of Pennsylvania, subordinate to the Associate Antiburgher Synod; and after a division of the Synod into General and Provincial Synods, subordinate to the Associate Synod of Edinburgh. Opposition was soon made to them by some brethren who had been occupying the field of their labors before them. The Presbytery of Newcastle, subordinate to the Synod

of New York and Philadelphia, now the General Assembly of the Presbyterian Church of the United States, issued a warning against them, denouncing them as schismatics and separatists, and as heretical on the subject of the gospel offer, the nature of faith, and the obligation of the religious covenant engagements of our reforming forefathers. They first invited the Associate ministers to unite with them, and when they declined a union, they published this warning, to preserve their people from the dangerous infection of the unsound principles and schismatical practices with which they charged the Seceders. They also, at the same time, republished, at Lancaster, Pennsylvania, a book written by one Mr. Delap, in Ireland, in which he attacks the religious covenant bond of the Associate Synod. These publications were answered by the Seceders in a little more than a year after their arrival. Their answer was published at Lancaster, and is entitled, "A Detection of Injurious Reasonings and Unjust Representations." It consists of two parts. The first part is by Mr. Gellatly, "wherein," according to the title, "the injury done to truth, and the unjust representation of, and reflections upon, the conduct of the Associate Presbytery, by the Rev. Mr. Delap, in his remarks upon some of the articles mentioned in their confession of sins, and on the act of Presbytery concerning their terms of communion, are discovered." The second part was begun by Mr. Arnot before his return to Scotland, and finished by Mr. Gellatly. It contains, according to its title, "A discovery of further injury done to the truth by the Presbytery of Newcastle, in their judicial Warning and appendix, and of their unjust representation of the principles and practices of the Seceders." This part treats of the gospel offer, the nature of faith, religious covenants, restricted communion, and what are called non-essentials in religion. The whole work extends to 240 pages, and though somewhat antiquated in style, is ably written. An answer to this work soon appeared, by Messrs. S. Finley and R. Smith, under the title of "The De-

tection Detected." To this a reply was made in 1758, by Mr. Gellatly, under the following title: "Some Observations upon a late piece entitled, 'The Detection Detected, or a Vindication, etc.,' containing a discovery of the manner how the Rev. Mess. S. Finley and R. Smith, the authors of said piece, handle the obligation of the National and Solemn League, the nature of Faith, the Gospel Offer, and some other points: and showing that the Detection is not detected in the manner they pretend." This work extends to 203 pages. There is occasionally some degree of sharpness on the part of Mr. Gellatly, as well as of his opponents; yet his writings indicate not only a good degree of learning and ability, but sound views of the gospel, and a spirit of conformity to it. It has even been said that one of his opponents, in the course of the controversy, became a convert to Mr. Gellatly's views of faith, and afterward published a sermon vindicating the doctrines which he had formerly opposed. This controversy, which originated with the brethren of the Presbyterian Church, was not unfavorable to the cause of the Seceders, as it brought their principles more into notice.

Mr. Gellatly was settled in Octorara, of Lancaster, and Oxford, of Chester county, Pennsylvania. Here he labored till March 12, 1761, when he entered into his rest, in the forty-second year of his age and the eighth after his arrival in America. Previous to his decease, (1758,) Mr. Matthew Henderson arrived as a missionary from Scotland, and was settled at Oxford and Pencader, in Chester county. Soon after the decease of Mr. G., Mr. John Mason, father of the more celebrated Dr. John Mason of New York, arrived. He was sent for by a congregation in New York, over which he was settled, and continued their pastor until his death. At the time of his arrival, (1761,) the Associate Presbytery of Pennsylvana consisted of only three ministerial members, Mr. Jas. Proudfit of Pequa, Mr. Henderson of Oxford and Pencader, and Mr. Mason of New York. Two probationers, Mr. Robert Annan, and Mr. John Smart were sent out in com-

pany with Mr. Mason. Of these, Mr. Smart returned without having become a member of the Presbytery, and Mr. Annan did not become a member till four years afterwards.

Petitions for supply of preaching began to multiply on the hands of the Presbytery not only from their neighborhood in the eastern counties of Pennsylvania, but from the Provinces of New York, Virginia, the Carolinas, and the western parts of Pennsylvania. Strenuous efforts were made to meet these demands by applications to the Associate Synod, and by the Synod's appointments of missionaries. As a specimen of the success attending these efforts, it may be mentioned that at two different meetings of the Synod in 1762, no less than five were appointed missionaries to America. Of these Mr. Wm. Marshall was the only one who complied. He was originally settled at Deeprun and Neshaminy, in the Forks of the Delaware, but afterwards removed to Philadelphia, of the Associate congregation of which he continued the pastor till his decease in 1802. In 1765, three others were appointed, but they all declined.

Hitherto all the missionaries sent had been connected with the Antiburgher Synod, but in 1764, the Rev. Thomas Clark (from his medical skill generally known by the name of Dr. Clark) arrived in America. He had been a soldier in the army which fought against the Pretender in 1745–6. Having afterwards (1748) entered the ministry in connection with the Burgher Synod, he was settled in the congregation of Ballibay, Ireland. He was somewhat eccentric, and many laughable anecdotes respecting him have been handed down by tradition, yet he was a man eminent for piety and usefulness, and had suffered persecution, even to bonds and imprisonment, for the cause of Jesus Christ. Mr. Clark was ordained July 23, 1751, over a congregation of about 200 families who, not finding themselves edified by their former teachers, or able to believe some things taught them, had applied to the Associate Synod in Scotland

who had sent Mr. Clark to preach to them. His settlement, which took place soon afterwards, appears to have aroused the wrath of the ministers who had been deserted, and of their adherents. As they knew that he had scruples about swearing the abjuration oath on account of some things in it, and the manner of swearing by kissing the Book, they took advantage of this circumstance, and having procured a warrant, arrested him during public worship, and carried him about fourteen miles under a strong guard of horse and foot to Monaghan jail, where he remained a prisoner from January 23, 1754, till the 8th of the following April. Some time after his release, he and the most of his congregation emigrated to America. When they arrived at New York, a part of the people went to Long Cane in South Carolina; the rest, in company with their minister, after a short sojourn at Stillwater, settled at Salem, New York, a place then known by the name of New Perth. The next year after his arrival he made application to the Associate Presbytery of Pennsylvania, and certain articles being drawn up to which he gave his assent, he was received as a member. As the two Synods in Scotland adhered to the same Testimony which had been adopted before the breach, and as the only ground of controversy between them was about the lawfulness of a certain oath peculiar to a few burghs in that country, there seemed no great difficulty in the way of the union of these brethren in America. The chief difficulty was in relation to their subordination to the respective Synods with which they had been connected. There was less trouble in the case of Mr. Clark than in that of two others who soon followed him. There were Messrs. Telfar and Kinloch, both from the Burgher Synod, who made application for admission into the Presbytery in 1769. They agreed to subscribe the same articles with Mr. Clark, but with some alterations. The conditions of this union were, That neither party should justify the swearing of the Burgess oath, nor the censures passed upon those who held the lawfulness of

it: And neither party was required to break off their connection with the Synod to which they had belonged in Scotland. There was a manifest inconsistency in the latter part of this agreement, that the different members of the same Presbytery should be in subordination to two distinct supreme courts; and this feature of the union gave offense to the Antiburgher Synod, not, however, to such an extent as to prevent her from continuing her missions. In 1770 she appointed Messrs. John Proudfit, John Roger, and James Ramsey to go to America. Mr. Roger alone complied with this appointment; however, Mr. John Smith of Stirling, went with him. These missionaries were directed to require the Presbytery to annul the union with the Burgher brethren, and obliterate their minute respecting it. If the Presbytery refused to do so, they were empowered, together with any others who entertained similar views with them, to constitute themselves into a new Presbytery. The instructions given to these brethren were laid before the Presbytery at a meeting held at Pequa, June 5, 1771, and were substantially complied with. The Presbytery agreed that the union with the Burgher brethren should be dissolved, as not consistent with their subordination to the Synod, and that they would have no further ministerial communion with them until the Synod should give them instructions. They declined erasing the minute relating to the union, judging the act of dissolving it sufficient. Messrs. Roger and Smith considering the Synod's demand as materially complied with, took seats in the Presbytery, and the Synod appears to have been satisfied.

In 1769 commenced another attempt to unite the different branches of the Presbyterian Church in America. At the request of several Seceding ministers, Dr. Witherspoon moved in the Synod of New York and Philadelphia, shortly before they constituted themselves into a General Assembly, that a committee be appointed to converse with these ministers with a view to bring about a union between them and the Synod. A peti-

tion was presented at the same time from several inhabitants about Marsh creek, praying that the Synod would use their endeavors to form a union with the Seceders. A committee, of which Dr. Witherspoon was chairman, was accordingly appointed for this purpose. They however failed to meet. In 1771, it appears that they had a meeting. Certain questions were submitted to the Associate Presbytery answers to which were reported to the Synod in 1772, which were referred to Dr. Whitherspoon and others. The Associate Presbytery not having made any answer to the proposal of the committee at Synod made the year before, the negotiation was dropped, and not resumed till 1785, when efforts were made, and with some success for a time, to establish a convention composed of some of the members of the different Presbyterian bodies, to meet biennially. The design of this convention appears, not to have been to effect any organic union, but to promote sound doctrine, the faithful exercise of discipline, and a mutual good understanding among these Churches. The plan was one which, if faithfully carried out, might have been of advantage, but it appears to have been dropped about as soon as it was matured. See a more full account of it in "The Constitutional History of the Presbyterian Church in the United States, by Dr. Hodge," part ii, pp. 361–8.

The hands of the Associate Presbytery had been so far strengthened by the missionaries sent from Scotland, that in 1776 they agreed to divide themselves into two Presbyteries. One of these, still called by the original name, the Presbytery of Pennsylvania, consisted of ten ministers, viz: Messrs. James Proudfit, Matthew Henderson, William Marshall, John Roger, John Smith, James Clarkson, William Logan, John Murray, James Martin, and Andrew Patton. The new Presbytery was called the Presbytery of New York, and consisted of three ministers: Messrs. John Mason, Thomas Clark, and Robert Annan. These Presbyteries were coördinate, and not subject to any

common court in this country, but both were subordinate to the Synod of Edinburgh, of which they were regarded as constituent parts.

This division into two Presbyteries, it will be seen, took place at the commencement of the war of the revolution; and it is not strange, as the brethren were warm advocates of the cause of the colonies against the mother country, that their subordination to the mother Church lost much of its hold upon their consciences and affections. It was during this eventful period that measures were employed, without consulting the Synod in Scotland, to effect a union between the two Associate Presbyteries on the one hand, and the Reformed Presbytery or Covenanters on the other. The Reformed Presbytery had been constituted in 1774, and consisted of three ministers: Messrs. John Cuthbertson, William Linn, and Alexander Dobbin, who all exercised their ministry chiefly in Pennsylvania. The cause of the colonies being espoused by these brethren as well as by the Seceders, their opinions about subjection to magistrates appear to have been somewhat modified. They had rejected the government of Great Britain as unscriptural, and testified against subjection to it as sinful, but they were ready to own the newly formed government of the United States; and as a diversity of opinion on subjection to civil rulers had been the main point of difference between them and the Seceders, their approbation of this government appeared to remove the greatest difficulty in the way of union.

Mr. Robert Annan, of Wallkill, New York, was one of the foremost of the Associate Church in seeking to effect this union. In the summer of 1777, while the British had possession of Philadelphia, and their army was marching through Pennsylvania, Mr. Annan came to Pennsylvania, and succeeded in bringing together a few of the members of the two bodies, for conference, at Donegal, Lancaster county. Little was done, except to appoint another meeting, which was held at Pequa,

Pennsylvania, the ensuing March. But our limits will not admit of a full account of the negotiations which were carried on for about six years. Conferences repeatedly met, propositions were framed, substitutes offered for them, and substitutes for substitutes. Sometimes clouds darkened the prospect, and sometimes they appeared to be passing away. It will be sufficient here to state the final result.

The propositions on which the union was finally consummated were laid before the Associate Presbytery at their meeting at Pequa, June 12, 1782. Various exceptions were taken to them by Messrs. Marshall and Clarkson. The union, however, was closed the next day, on the basis of these propositions, by the casting vote of the moderator. Messrs. Marshall and Clarkson, ministers, and Messrs. Robert Hunter, James Thompson, and Alexander Moor, ruling elders, protested, and appealed to the Associate Synod of Scotland. The protest was at first admitted, but on a review of it, as it contained an appeal, it was refused admittance. The protestors then withdrew, claiming to be the true Associate Presbytery of Pennsylvania. It has not been thought necessary to introduce the various propositions debated, and the changes made, or proposed to be made, upon them, as our limits would not admit of this, and the controversies to which they relate have mostly become obsolete, so far as they concern the Associate Church and the united body.

On these proceedings it is not proposed to make any remarks which might revive the unpleasant feelings which such events too generally produce. This much, however, may be said: that it was much to be regretted that a union could not have been effected which would at the same time have met all the demands of truth, and secured the harmony of all the parties concerned. Without attempting to decide by whose fault it happened, yet the fact cannot be concealed, that the union was not harmonious. A part of both bodies refused to go into the union, and continued separate from each other, as well as from the United Church.

The united body took to themselves the name of the Associate Reformed Church; the protestors against the union retained their former name; and our further business is to trace their history down to the present time. As they still regarded themselves as in subordination to the Synod of Scotland, and had appealed to that court, their appeal was considered and their conduct approved. And as they had been greatly weakened in numbers, missionaries were soon sent to their aid. The first sent after the consummation of the union, were Messrs. John Anderson and Thomas Beveridge. Not long afterwards, Messrs. Archibald White and David Goodwillie; then again, Messrs. David Somerville and John Cree; and towards the close of this century, Messrs. Robert Laing, John Banks, Robert Armstrong, Andrew Fulton, and probably some others, arrived in the United States. Messrs. Matthew Henderson and John Smith, who had gone into the union, became dissatisfied, and returned to the Presbytery.

Upon the arrival of Messrs. Anderson and Beveridge, in the summer of 1784, the Presbytery considered it expedient to prepare a Testimony, suited to their circumstances in this country, and appointed these brethren to attend to that business. Accordingly, a Narrative and Testimony were prepared, and being enacted, were published that same year. It appears that the subordination of the Presbytery to the Synod was found inconvenient and disadvantageous. The Testimony was adopted without even consulting with the Synod; and though some dissatisfaction was expressed, and an act passed in 1786, claiming, indeed, but little more than what might be called the brotherly oversight which one Church might exercise over another, this subordination soon became a dead letter.

In 1791, the Presbytery passed an act respecting public covenanting, afterwards incorporated in the Testimony; and the next year they engaged in the duty of covenanting in connection with the Associate congregation of New York. In 1796, they

also passed an act against occasional communion, which was published at the time, and the body of it has been republished in Mr. Miller's Sketches and Sermons.

In 1794, finding the supply of ministers from abroad inadequate, they established a theological seminary in Beaver county, Pensylvania, of which Dr. John Anderson continued to be the sole professor until 1819, when, owing to the infirmities of age, he resigned. The number of students was, however, very small. The average attendance was not more than four or five, and the highest number, which was shortly before his resignation, was nine.

In 1800, the Presbytery agreed to constitute themselves into a Synod, consisting of the four Presbyteries of Philadelphia, Cambridge, Chartiers, and Kentucky, (now Miami.) The first meeting of the Synod was at Philadelphia, May 20, 1801. It was opened with a sermon by Mr. Marshall, who was chosen the first moderator. Mr. Francis Pringle, who had lately arrived from Ireland, was chosen clerk, which office he held till May, 1827, when, being far advanced in years, he resigned, and his place was filled by the election of the Rev. A. Heron, D.D., who again was succeeded, in 1843, by the Rev. T. Hanna, D.D., the clerk of Synod at the time of the late union.

From the time of the constitution of the Synod till 1811, nothing is known to the writer as having occurred requiring any special notice. Ministers continued to arrive from Scotland and Ireland, a few by appointment, but more at their own option. Among those arriving in the early part of this century may be mentioned the Rev. Drs. Alexander Bullions, Robert Bruce, Peter Bullions, W. C. Brownlee, Joseph Shaw, Andrew Stork, Messrs. Francis Pringle, Thomas Smith, Alexander Gordon, Peter Campbell, Alexander Wilson, Alexander Donan, John France, John Dickie, Andrew Isaac, T. Ketcher, and James Millar.

The evil of slaveholding had engaged the attention of the

Seceders in Scotland at least as early as 1788. This subject came before the General Synod at their meeting in May, and in the noble efforts employed at that time to break the shackles from the slave, they took a prominent part. They "expressed their hearty concurrence with their fellow-subjects throughout the kingdom, who have declared their abhorrence of that infamous system, so inconsistent with religion and humanity, and their earnest wishes that measures may be speedily adopted for the abolition of it," etc. One of the original Presbyteries of the Associate Church in the United States had its location in Kentucky, and as early as the year 1800 they sent up an address to the Presbytery of Pennsylvania, asking that a warning might be issued against the sin of slaveholding. With this request the Presbytery complied, and in their warning declare slaveholding to be a moral evil and unjustifiable. They also urge the instruction of the people in regard to this sin, so as to render their continuance in it more inexcusable, and a proceeding to Church censure on that account more expedient. The efforts of the brethren in Kentucky not promising much for the arresting of this evil, they soon afterwards (1804) removed with their congregations to the adjoining free States of Ohio and Indiana. As, however, there were Associate congregations in the States of Virginia, North Carolina, South Carolina, and Tennessee, and as members of the Church were beginning to involve themselves in this sin, some of these people in Greene county, Ohio, who had fled from the contamination, solicited the Synod at their meeting, May, 1808, to exclude slaveholders from the communion of the Church. This led in the end to the adoption of an Act in 1811 by the Synod at Canonsburg, declaring it to be a moral evil to hold negroes in bondage, directing the members of the Church under their inspection to set them at liberty; or if this were rendered impracticable, to treat them as if free in respect to food, clothing, instruction, and wages. They also declared those who refused compliance with the above directions,

unworthy of the fellowship of the Church. The provisions of this act not being complied with, the Synod, after having had the subject before them for a number of years, at another meeting at Canonsburg, May, 1831, passed a more stringent act by which all slaveholders were forthwith excluded from her communion. This act was regarded by a few members as rash and severe. They accordingly protested against it, but it was generally understood that the most, if not all of them, were satisfied with the view taken of this act in a letter addressed by the Synod in May, 1840, to the people under their inspection in the Presbytery of the Carolinas. In this letter some allowance was made for those who might not be able to effect the emancipation of their slaves, provided they would agree to what was called *a moral emancipation.* This letter, however, was so far from conciliating the feelings of Southern slaveholders, that a mob of them visited with Lynch law the brother who was appointed to be the bearer of it, and that, too, while he was engaged with a congregation in the public worship of God. The effect of these proceedings of the Synod was to purge the Church of the sin of slaveholding, and at the same time entirely to extinguish the Associate Presbytery of the Carolinas.

The Synod having had no very fixed and definite rules of discipline, had an overture prepared and handed down to the Presbyteries, which was enacted as a Book of Discipline in 1817. This contains an article on censurable offenses, such as the profaning of the Sabbath, the abuse of spirituous liquors, profaning the name of God in common conversation, the abuse of lots, the use of charms, the diversions of the stage, promiscuous dancing, etc., etc.

This book was found in various respects defective, and a substitute for it was adopted by the Synod, in 1843. It was, however, stated by the committee, as their design, that the part on censurable offenses should be incorporated in the new book without alteratton, except in the articles on the publication of

the purpose of marriage, and on slaveholding, which had been changed by the enactments of the Synod. The Synod, also, in 1844, directed that this part of the old book should be printed in connection with the new one, which, however, probably through some oversight, was not done.

At the meeting of the Associate Synod, at Huntington, Pennsylvania, May, 1820, Dr. John Anderson having resigned his professorship in the Theological Seminary, it was agreed to establish two seminaries: one at Philadelphia, of which Dr. Banks was chosen the professor; and a second at Canonsburg, of which Dr. Ramsey was chosen professor, the ensuing year.

At this time, a union of the two branches of the Secession in Scotland took place, and a subsequent union of the Protestors with the Constitutional Presbytery, which caused a good deal of discussion in the American Synod. This subject came before the Synod in 1822, and was not finally disposed of till 1835, thus occupying their attention, more or less, for thirteen years. After waiting one or two years for official information respecting the union of the Burgher and Antiburgher Synods, and after some debates respecting the terms of that union, the Synod, at Philadelphia, May, 1826, agreed to condemn "said union as a defection from a covenanted Reformation." This action of the Synod was strenuously opposed by a large minority, and was only carried by the casting vote of the moderator, Dr. Ramsey. The grounds of this condemnation were stated at the next meeting, and it was agreed that the Synod should continue in union with the Protestors. The Protestors and Constitutional Presbytery having united under a Testimony called the Testimony of the Original Seceders, the Synod, in 1832, *Resolved*, That we continue in union with said Synod of Original Seceders, as constituted under said Testimony. Against this decision there were several dissents; and in 1835 an explanatory act was adopted, stating that, in the former act in relation to the Original Seceders, "it was not intended formally to approve of their

Testimony respecting the magistrates' power *circa sacra*, and national covenanting;" and for this, and other reasons which are assigned, it is added, "that all ministers and members, emigrating from that Synod into our bounds, should declare their adherence to our Testimony, in order to church fellowship with us." On the passage of this explanatory act, the most of the dissenters present agreed to withdraw their dissents. And thus this long controversy was terminated.

At the aforementioned meeting of the Synod, at Huntingdon, 1820, information was given, by a letter from the Rev. Joseph Kerr, of the Associate Reformed Synod of the West, that they had appointed the Rev. Matthew Henderson, (son of the Rev. M. Henderson, before mentioned,) J. Riddel, and Joseph Kerr, to meet with such members of the Associate Synod as might be appointed to confer with them on the subject of a union between the two Synods. Messrs. James Ramsey, William Wilson, and Robert Bruce, were appointed a committee for the aforesaid purpose. At the next meeting of the Synod, at Pittsburgh, May, 1821, the committee reported six propositions which had been the subject of discussion. These had been proposed by the brethren of the Associate Reformed committee. To the 1st, 5th, and 6th, the Associate committee assented; but not unanimously to the 2d, 3d, and 4th. The propositions were as follows:

1. We believe that the Scriptures of the Old and New Testaments are the word of God, and the perfect and only rule of Christian faith and practice.

2. We shall retain the Westminster Confession of Faith, Catechisms, larger and shorter, and Form of Presbyterian Church Government, as received by both Churches.

3. We shall exhibit an illustration and defense of the doctrines of the Confession of Faith, in which we shall expose and testify against error generally, but more particularly the errors of the present day.

4. We assert that public religious vowing or covenanting is a moral duty, to be practised when the circumstances of providence require it.

But as the duty, from its nature, is occasional, not stated, and there is, and may be, a diversity of sentiment respecting the reasonableness of it, we agree, that while no obstruction is thrown in the way, every scriptural facility shall be afforded to those who have clearness to proceed in it; while its observance shall not be required of any, in order to church communion.

5. We agree that the united Church shall prepare a formula.

6. We propose that the united Synod be called "The Associate Synod of the Presbyterian Church."

The committee having reported, the Synod expressed their satisfaction with their fidelity and diligence, and their own encouragement to use further endeavors to accomplish so desirable an object as the union which had been proposed. They also appointed Messrs. Allison, Murray, and Bruce, a committee of conference, to obtain a more explicit declaration of the brethren on the 2d, 3d, and 4th articles of the basis of union.

When the Synod next met, at Philadelphia, May, 1822, a letter was received from Messrs. J. Riddel and Joseph Kerr, with an addition by Mr. R. Bruce. It appears from this communication, that none of the Associate committee had attended the conference, except Mr. Bruce. In this letter, the Associate Reformed committee propose—

1st. That the Associate Synod should receive the Constitution and Standards of the Associate Reformed Church, comprehending the Westminster Confession of Faith, Catechisms, larger and shorter, Form of Church Government, and Discipline, with the Directory for Worship; and,

2d. That the Associate Reformed Church should receive the Testimony of the Associate Church, and make it a term of communion, so far as it may be understood: Provided, what relates to the purchase of the common benefits of life should be erased; and also in part 1st, section 14th, the requirement of members to give their assent to certain testimonies of former times, with which few have an opportunity of making themselves acquainted. It was proposed, also, that the testimony should be enlarged by testifying against Hopkinsian and other errors; and that the Associate Synod should have liberty to alter the phraseology used by the Associate Reformed Church in speaking of psalmody, by using

more unexceptionable language. A query was also proposed respecting religious covenants, and as to the authority of the Church to bind posterity to embrace her views, whether approved or not; and whether the application of this principle to the perpetual obligation of the National Covenant of Scotland, and the League of the three kingdoms, must be a *sine qua non* of union.

The Associate Synod, in her answer to this letter, expressed her gratified feelings, and her hope that the Lord was about to heal the breach which had so long separated them from their brethren. No objection was made to the acceptance of the Westminster Standards, as altered by the Associate Reformed Church, so far as relates to doctrine; the Associate Church having already received them, with the exception of the same things which had been altered by these brethren. Still, the Synod expressed it as her preference, that these Standards should be retained without alteration. For this, some reasons were assigned, of which the chief one is, that it would be a testimony of our unity with other branches of the Church holding the same Standards. The Synod did not refuse to erase the article on the purchase of common benefits, but proposed a substitute for the consideration of the two Synods. This substitute has since been published in the Testimony as a foot note. She expressed her willingness in regard to what had been proposed relating to former Testimonies of the Church, to leave to her brethren such a mode of recognizing the past exertions of the Church in the cause of Christ, as they might judge best. All the alteration proposed in the Article of the Constitution of the Associate Reformed Church on Psalmody, was the erasure of the word *merely*, so that it would read, "No human composures," etc. As to the query proposed, through some oversight, it was not clearly and fully expressed. To the most material part of it, the Synod answered, "That the covenant engagements of the Church in times past are binding on posterity, so far as these are agreeable to the word of God, and suited to their circumstances, and no farther."

A reply was made to this letter by a committee of the Associate Reformed Synod, to which the writer of these pages cannot at present obtain access. In an answer to it, addressed to the Associate Reformed Synod, by a committee of the Associate Synod, after expressing their desire for union, and referring to the hopes excited by the friendly and liberal communication of the Associate Reformed committee, made to the Synod at its last meeting, they go on to say: "We cannot but regret the unhappy effect which the reply of your committee to our communication has produced, wherever it has been read, which reply you have now sanctioned, and adopted as your own. The general style and manner of that reply, it is feared, is unfavorable to union." A respectable number of the Associate Reformed brethren, apprehending an unfavorable termination to the efforts for union, by their Synod's adoption of this letter, made vigorous opposition to it, but it was adopted by a majority. The Associate Synod unanimously voted the letter unsatisfactory; and though in the letter of their committee above referred to, they defended themselves against the animadversions made on their former communication, the correspondence had assumed such a character, that any further measures to effect a union at that time were dropped. The whole correspondence was published, and embraces much which would be interesting, but it extended to about 30 pages, and would be too voluminous to be embraced in a brief historical sketch.

At this period (1822) the Presbyteries of the Associate Church were seven in number, viz: Philadelphia, Cambridge, Chartiers, Miami, the Carolinas, Ohio, and Allegheny. The number of ordained ministers was 41; licentiates, 8; congregations, 61; families, 2,974; communicants, 7,378. There were 5 theological students in the Western, and 4 in the Eastern Seminary. Dr. Banks was called to his rest May 10th, 1826, and with his decease terminated the Eastern Seminary, or rather it was united with the Western, and Dr. Ramsey was soon

afterwards chosen to the professorship in the united Institution, which office he discharged alone until 1835, when a second professor was elected, and entered upon the duties of his office. In 1826, the number of students under Dr. Ramsey's instructions, was 12. They had increased to about an average of 20, at the time of the election of a second professor, and since then have fluctuated between 22, the lowest, and 39, the highest number in attendance.

In 1825, the Synod, finding that Hopkinsian and Unitarian errors were prevailing extensively in New England, and spreading from thence through other parts of the country, published a Warning against these errors, particularly against the Hopkinsian system, which was in its most prominent features a revival of the old and exploded system of Pelagius. This part of the Warning was written by Dr. Heron. It was able, seasonable, and, it is hoped, useful.

The secession in the United States was for many years a missionary field, depending for ministers, and to some extent for pecuniary aid, upon the mother Church in Scotland; but having acquired more strength, she began about this time to enter with earnestness upon the work of missions. At first, however, her limited means confined her efforts to the domestic field. At an early period missionaries had been sent to the Carolinas, who had been the means of forming a Presbytery in that region. In 1822, two were sent to Canada West, who labored for a short time in the region now occupied by the Presbytery of Stamford. In the year 1825, commenced a series of missions to Missouri and the far West, which were continued from year to year, until they have been the means of organizing six Presbyteries in these new States, and some of them among the largest in the Associate Church. These domestic missions have been supported at an annual expense of about six or seven thousand dollars, chiefly raised by contributions.

At the meeting of the Synod at Pittsburgh, May 27, 1829,

according to arrangements previously made, the members engaged in public solemn covenanting. Mr. (now Dr.) Heron preached from Psalms lxxvi, 2: "Vow and pay unto the Lord your God." The bond was signed by twenty-nine ministers, all that were present except four, whose circumstances at the time prevented their uniting in this duty with their brethren. One or more of these engaged in this duty at a subsequent meeting. The bond was also signed by fifteen elders, five probationers, and two students of theology. As few of the eastern brethren were present, it was resolved that an opportunity should be afforded to them to engage in this duty at the next meeting at Philadelphia. Accordingly, at that meeting, after sermon by Dr. James Martin from Neh. ix, 38: "And because of all this we make a sure covenant," those not present on the former occasion, engaged in covenanting. At this time the bond was signed by ten ministers, ten elders, three probationers, and three students of theology. A few members of the congregation united in this duty with the Synod, and some, ministers and others, who had engaged in it before, signified their concurrence. One design of the Synod was to encourage their congregations to follow their example. How far this design was successful, we have not the means of ascertaining, but we believe that at different times this ordinance has been observed in the greater part of the oldest and largest congregations of the Associate Church; for example, in the congregations of Cambridge, Argyle, New York, Philadelphia, Chartiers, Service, Frankfort, North and South Buffalo, Mt. Pleasant, Unity, Massies, and many others.

In the year 1842, the Synod made a commencement of missionary effort in the foreign field. A single missionary was sent to explore a portion of South America, with a view to fix upon some suitable field of labor. The missionary, (Mr. Banks,) having visited the island of Trinadad, reported this as a suitable field, and he, together with the Rev. David Gordon, were accordingly appointed to occupy it. Mr. Gordon was accompanied by

his wife and Miss Beveridge. After the death of Mr. Gordon, Rev. John Scott was appointed, who soon returned. In 1848, the Rev. W. H. Andrew was sent, but remained only a short time. Mr. Andrew Thompson, and some other private members of the Church, were also sent; but in consequence of the sickness and death of some of the missionaries, and the return of others to the United States, the Synod has not had for a year or two past any missionaries of their own communion at their stations upon the Island. These stations have been dependent on the labors of a missionary of the United Presbyterian Church of Scotland, to whose support the Synod contributes $400 per annum. The Synod have since sent a missionary to California. They have also sent two or three to labor in Oregon. They have a Presbytery consisting of three ministerial members, who have families, in Sialkot, Hindoostan. But as a more full account of these missions will be given in another part of this work, it will not be necessary to be more particular here.

A communication was received by the Synod at Xenia, May, 1851, from the brethren of the Reformed Dissenting Presbytery, proposing a union with the Associate Church. In this paper they give their views on certain points respecting which there might be a real or apparent discrepancy between them and the Synod. In consequence of the action of the Synod upon their paper, they subsequently, with the exception of one member of their Presbytery, became incorporated with the Associate Church.

Another union was effected at the meeting of the Synod at Albany, May, 1854. Certain difficulties had agitated for a number of years the Presbyteries of Cambridge, Albany and Vermont, and to a limited extent, some other portions of the Church. The origin of these difficulties dates as far back as 1831. At that time three anonymous pamphlets made their appearance in succession, animadverting with severity upon the proceedings of some of the church courts, and the character of some individu-

als. No judicial notice was taken of these publications till the year 1836, when some circumstances occurred which were thought to require the bringing of the reputed author of them to trial. Without attempting a history of the proceedings in this case, which would probably be neither interesting nor profitable, it will be sufficient to state that, between the years 1838 and 1840, they resulted in a division of the Presbyteries of Albany and Cambridge, and the withdrawment of all the ministerial members of the Presbytery of Vermont. These constituted themselves into a Synod, claiming to be the true Associate Synod of North America. As the cause of this division was not difference of doctrine, but the dissatisfaction of a minority with the administration of discipline, hopes were entertained that the breach might be healed; and a correspondence was accordingly commenced in May, 1850, which was continued till 1854, when a reunion was effected. At this time the Associate Church consisted of 21 Presbyteries, 147 ordained ministers, (licentiates not enumerated,) 274 congregations, 8,422 families, 20,617 communicants. At the period of the late union with the General Synod of the Associate Reformed Church, there were 21 Presbyteries, 198 ministers, 33 licentiates, 293 congregations, 10,621 families, 23,505 communicants, 1,444 baptisms during the year, 2,120 increase of members, 1,109 decrease. Total contributions, $12,585.93: average to each member, 54 cts.

As an account of the union by which the United Presbyterian Church was constituted May, 1858, will be given in another part of this work, we shall only subjoin in addition to that already given, an account of some of the decisions of the Associate Synod on questions to which her attention has at different times been called.

The question having been raised in different parts of the Church as to the right of members to present adopted children for baptism, it was debated in the Synod for some years, and finally decided in 1829, against this supposed right. The de-

cision was as follows: "The natural relation of parentage alone warrants the presentation of a child for baptism; and this relation entitles the child of a professing parent in all cases to the privilege. This appears to us the plain import of the Scriptures. See 1 Cor. vii, 14; Gen. vii, 7; and also of our Confession of Faith, 166th question, Larger Catechism." This decision was not satisfactory to a respectable minority, and in 1851, was rescinded, and Sessions were left to act according to their own conscientious convictions in respect to such cases. The same question came before the Synod again at their last meeting, being proposed for advice by the Presbytery of Sialkot, in Hindoostan. That Presbytery was desirous to know whether it would be proper to baptize the orphan children of heathen parents received into the families of the missionaries. A decision of this question, agreeably to a recommendation of the committee of Bills and Overtures, was deferred for the present, and the matter commended to the serious and prayerful consideration of the members of the Synod, with a view to its future settlement.

In 1843, a question came before the Synod in respect to the ordination of a minister where only one ministerial member of the Presbytery officiated in the ordination. After a protracted discussion, it was decided the next year by a vote of forty-nine against twenty-two, that such ordination, though irregular in its form, was valid as to its substance.

In 1840, the Synod passed an act respecting the traffic in ardent spirits, "advising that no member of the Church retail them for ordinary use, that Sessions deal with such members of the Church as may be engaged in such traffic, in order to induce them to desist, and that all members of the Church refuse any encouragement to those who follow such an employment." In 1843, a lengthy and able report "on the manufacture and sale of ardent spirits," prepared by Messrs. Scroggs and Rogers, was presented to the Synod. The resolutions appended to it were

unanimously adopted, and the report ordered to be printed. The following are the resolutions: "1. That Church Sessions be directed to deal with such members of the Church as are found engaged in the manufacture or vending of ardent spirits, under such circumstances as are calculated to bring a reproach upon their profession, and thus constitute an offense in the Scriptural sense of the term, and that such persons be required to abandon it. 2. That it be recommended to Sessions to exercise the greatest care in carrying out this resolution." This subject also came before the Synod at their last meeting subsequently to the consummation of the union. The following resolutions were adopted in a committee of the whole, and referred to the General Assembly of the United Church:

1. *Resolved*, That our ministers be directed in an especial manner to call the attention of their people to the dangerous consequences to themselves, and the evil influence of their example upon others, arising from the ordinary use of intoxicating liquors.

2. *Resolved*, That Sessions be directed to admonish those who indulge in their common use, and should they persevere in it to the disgrace of their profession, to suspend them from the communion of the Church.

3. *Resolved*, That in the judgment of this Synod, the manufacturing or vending of intoxicating liquors for the purpose of being used as a common beverage, is a censurable offense.

In 1845, in compliance with the purport of various memorials, the Synod addressed a pastoral letter warning their people against the sin of voting for immoral characters. The same subject was brought before the Synod again in 1853, and a report was adopted in which the great iniquity of voting for wicked men is pointed out, and ministers are particularly enjoined to instruct their people in reference to this matter, and to warn them against being partakers of other men's sins by exalting vile men to high places.

The course pursued by the government for promoting the cause of slavery, and the outrages perpetrated by the friends of that system, were regarded by the Synod of 1856, as loudly

calling for some action. A report was accordingly adopted, condemning in very pointed terms, 1st, Slavery itself; 2d, The fugitive slave law; 3d, The gross and brutal attack upon Senator Sumner; 4th, The outrages in Kansas. This report the clerk of Synod was directed to forward to the President of the United States, and to each House of Congress.

At a very early period, the attention of the Associate Synod of Scotland was called to the subject of Free Masonry. Some of her members had joined Free Mason Lodges, and by such discoveries as they obtained from them, and by other means, the Synod became satisfied that an oath was administered to those initiated, which, both as to its matter and form, was sinful. For this and other evils attending these associations, the members of the Church were warned against all connection with them. Since that time, all such as are known to belong to Free Mason societies, and who refuse to renounce their connection with them, have been excluded from the communion of the Associate Church. At the time when certain outrages, committed by this society in the United States, had brought a general odium upon the fraternity, some other secret societies of a kindred character began to come more prominently into public notice, and multitudes were drawn into these associations. The Synod therefore felt herself called on to warn her members against uniting with them. Sessions had all along acted on the principle that the act excluding Free Masons from the fellowship of the Church was applicable to all other secret oath-bound associations; but the alarming increase of such societies was such, that it was judged proper to issue a specific warning against some of the most prominent of them. A report was accordingly adopted in 1846, respecting the Order of the Sons of Temperance. In this report, this society is not placed on the same footing with those of Free Masonry and Odd Fellowship, but for various reasons, such as the vain parade of the society at funerals and processions, their secrecy, the danger of such soci-

eties to the community, and the countenance they give to other societies of a worse character, the members of the Church are warned to avoid connection with them; such as may have joined them are to be dealt with to give up such connection; and if any prove refractory, their cases were to be reported to the next meeting of Synod, that it may be seen what further measures are necessary in the premises.

At the same meeting, a report on Odd Fellowship was accepted, and the following resolution adopted: "That we regard connection with the Order of Odd Fellows in the same light as with Free Masons, and equally deserving the censures of the Church." Both these reports give a brief account of the societies to which they refer, and weighty reasons against Christians uniting with them. They were presented by the same committee, and signed by Rev. James Rodgers, D.D., chairman of the committee.

Notice was given to the Synod in 1857, of another secret society, called the American Protestant Association, and a committee was appointed to report respecting it. The committee, however, could not, without more time, obtain all the information which they desired, and another committee was appointed to report at the next meeting. The Synod, in the meantime, "resolved, that in their judgment, formed in view of all the evidence in their possession, the American Protestant Association, on various grounds, is highly objectionable, and particularly on the ground of the secrecy to which its members are understood to be solemnly pledged."

The subject of an improved version of the Psalms had engaged the attention of both the Associate and the Associate Reformed Churches for several years past. Several editions of the Psalms have been published, with amendments, and with new versions of some Psalms in various meters. None of these appear to be in all respects satisfactory, but the impression of the importance of this measure has become so strong, and so

general, that it is not likely to be dropped, but to be one of the first subjects which will engage the attention of the United Church.

III.—A Sketch of the Associate Reformed Church.

The Associate Reformed Church had its origin in a union, which was agreed upon at Pequa, Pennsylvania, June 13, 1782, between the Associate and the Reformed Presbyterian Churches; and took its title from a union of the names of the two bodies thus originally composing it—The Associate Reformed Church.

The Associate was the oldest of these Churches, in this country, and at that time comprised the two Presbyteries of Pennsylvania and New York,—both under the jurisdiction of the Associate Synod of Scotland. As early as the year 1736, that Synod had received urgent applications for the word and ordinances of grace from persons residing in Londonderry, Chester county, Pennsylvania, and others who had removed from different parts of Great Britain; but, though various steps were taken to comply with these applications, which were earnestly repeated from time to time, nothing effectual was done until the year 1753, when the Synod solemnly set apart Alexander Gellatly and Andrew Arnot for this work, and sent them forth, more particularly to the province of Pennsylvania, with power to organize congregations, and constitute themselves into a Presbytery. They did not, however, reach their field until the following year, when they set themselves, with great diligence and zeal, to their mission, and in November of that year formed themselves into a Presbytery under the name of the Presbytery of Pennsylvania.

From this small beginning the work gradually spread. A

wide and needy field called for cultivation. More ministers were anxiously asked for, and promptly sent out from Scotland and the north of Ireland. New congregations were organized; and at length the field had so extended, and the number of ministers so increased, that a division of the Presbytery was called for. Accordingly, on the 20th of May, 1776, the Presbytery of New York was organized, and the two Presbyteries gave themselves to their great work with renewed energy and success.

Thus far, connection had been carefully kept up with the Synod in Scotland; and though it was scarcely possible for any to attend its meetings, yet the reports of the Presbyteries were regularly sent to the Synod for review, and all their acts were subject to its approbation or censure. When, however, the war of the Revolution broke out, this was entirely interrupted; and partaking largely of the spirit of independence of the mother country,* which at that time so generally prevailed, and deeply feeling, also, the desirableness and duty of greater oneness among those of like precious faith, in this country especially, the ministers and people early began to agitate the question of union between the different bodies of the Presbyterian family. First, the Burgher and Antiburgher portions of the Associated Church entered into a union, which, though not approved by the Synod at home, was well received throughout the colonies, and was followed with happy results. Not long before this, also, a union had been spoken of with the Presbyterian Synod of New York and Philadelphia. This body, which held its first united meeting in 1758, and has since grown into the General Assembly of the Presbyterian Church, had many prominent ministers and members in its ranks from Scotland and Ireland, and had not, at that time, very generally received any other than a Scripture Psalmody in the worship of God. Their Standards, also, were largely formed on the model of those of the Church of Scotland,

* Rev. R. Annan and others served as chaplains in the American army.

and thus the two bodies had many things, in faith and practice, in common. But after some consultation, and for reasons that do not fully appear at this lapse of time, the matter was dismissed, and each body girded itself for its own peculiar and proper work.

Still, the idea of union was a cherished one. Men of piety and worth, like the elder Dr. John Mason, of New York; Rev. James Proudfit, first of Pequa, Pennsylvania, and afterwards of Salem, New York; Rev. Robert Annan, and others of kindred spirit, were alive to the letter and spirit of the Great Intercessor's prayer, and fervently prayed and labored to have God build up his Jerusalem in this western world, and gather the dispersed of his Israel into one. Accordingly, negotiations were early entered into with the brethren composing the Reformed (or Covenanter) Presbytery. This Presbytery was organized in 1770, and was composed of Rev. Messrs. Matthew Lind, Alexander Dobbin, and John Cuthbertson. With them, as with the Associate brethren, there were numerous vacancies and missionary stations scattered over a vast extent of country, and the inability to give them any adequate supply was painfully seen and felt. In the hope of being better able to meet these necessities, and at the same time form a union, in which the truth and order of God's house might be maintained, and greater good done, these two bodies entered into serious and prayerful negotiations for a union. Some twenty conventions or meetings were held in reference to it; and at length the Reformed Presbytery, the Associate Presbytery of New York, and nearly all the members of the Presbytery of Pennsylvania, came together into one organic body, and thus gave rise to the Associate Reformed Church. The act was agreed to, at Pequa, in June, 1782, and the Synod was formally constituted, in Philadelphia, on the 30th of the following October.

The platform or basis of this union was very brief and simple, and was as follows:

1. That Jesus Christ died for the elect.

2. That there is an appropriation in the nature of faith.

3. That the gospel is addressed, indiscriminately, to sinners of mankind.

4 That the righteousness of Christ is the alone condition of the covenant of grace.

5. That civil government originates with God the Creator, and not with Christ the Mediator.

6. That the administration of the kingdom of Providence is given into the hands of Jesus Christ the Mediator: and magistracy, the ordinance appointed by the Moral Governor of the world to be the prop of civil order among men, as well as other things, is rendered subservient, by the Mediator, to the welfare of his spiritual kingdom, the Church, and has the sanctified use of it and of every common benefit, through the grace of our Lord Jesus Christ.

7. That the law of nature, and the moral law revealed in the Scriptures, are substantially the same, although the latter expresses the will of God more evidently and clearly than the former; and, therefore, magistrates, among Christians, ought to be regulated by the general directory of the Word, as to the execution of their office.

8. That the qualifications of justice, veracity, etc., required in the law of nature for the being of a magistrate, are also more explicitly revealed as necessary, in the Holy Scriptures. But a religious test, any further than an oath of fidelity, can never be essentially necessary for the being of a magistrate, except where the people make it a condition of government.

9. That both parties, when united, shall adhere to the Westminster Confession of Faith, the Catechisms, the Directory for Worship, and Propositions concerning Church Government.

10. That they shall claim the full exercise of church discipline, without dependence upon foreign judicatories.

The body thus formed, was made up of three Presbyteries and fourteen ministers, and immediately set itself to the great work to which it felt called in the providence and by the grace of God. After much labor, and with great care, the Synod, at its meeting in Greencastle, Pennsylvania, May 31, 1799, issued its formal Standards. This work was the result of many meetings and of much prayerful deliberation. It retained the West-

minster Confession of Faith, and the Catechisms, larger and shorter, unchanged, except in the matter of the civil magistrate's power in relation to religious things; and in this the XXI, the XXII, and the XXXI Chapters, were altered so as to express on this subject the present faith of the Church, without any additional testimony or explanation. Under the things forbidden in the second Commandment, also, the word *tolerating* was changed to *authorizing*. In all other things these venerable formularies of truth were left unaltered. The Westminster Directory for Worship, and the Propositions of Church Government, were not changed; and the Rules of Discipline, and the Forms of Process, were merely systematized, for greater convenience in the administration of Church authority. The book, as thus prepared, and as it has continued in force ever since, was styled "The Constitution and Standards of the Associate Reformed Church in North America."

As thus constituted, the Associate Reformed Church went forward and prospered. Its increase was rapid and large. Its Churches were soon found scattered over the country extending from the Canadas to the Carolinas, and south-west as far as Kentucky; and a promising and useful future seemed opening up. In this state of things, and for the purpose of promoting (as was thought) local interests better, it was early proposed to have the Synod divided into subordinate Synods, and that delegates should be chosen by each Presbytery to attend an annual assembly, which should be called a General Synod. This proposition carried, at the meeting in New York, October 21, 1802, and the four following Synods were constituted, viz: New York, Pennsylvania, Scioto, and the Carolinas. These Synods held their appointed meetings; and on the 30th of May, 1804, the first General Synod of the Associate Reformed Church met in Greencastle, Pennsylvania, and was opened with a sermon by the Rev. John M. Mason, from Titus i: 9, "Holding fast the faithful word." The eight Presbyteries of Synod, viz: Wash-

ington, New York, Philadelphia, Big Spring, Kentucky, Monongahela, and First and Second Carolinas, were represented. Rev. Alexander Dobbin was chosen moderator, and Rev. James Gray clerk.

The General Synod, as now constituted, was declared in the Standards of the Church to be, "in every respect, to the particular Synods, what the latter are to the Presbyteries within their bounds." Its province was also declared to be "to decide questions respecting doctrine and discipline; to bear testimony against errors and immoralities; to correspond with other Churches; and, in general, to preside over the religious interests of the Church at large." It was in reality, however, little more than any one of the subordinate Synods; and as it had the power of transacting their business, it generally superseded them, or made their meetings of little consequence or interest, until at length they were generally given up. In being, however, a delegated body from the different Presbyteries, the Churches being widely scattered, and the means of intercommunication being slow, difficult, and expensive, it began, ere long, to be felt that there was an unfortunate centralizing of power; that distant Presbyteries could be only feebly represented, and often not represented at all; and that there were tendencies, in the centres of influence, to courses, especially on the subjects of communion, psalmody, and the exercise of ecclesiastical authority, which the extremities could neither approve nor check or control. From these and other causes, unhappy feelings were excited, and in 1820 the entire Synod of Scioto withdrew from all connection with the General Synod; and in the following year, the Synod of the Carolinas asked to be constituted an independent Synod. This request was granted; and thus the General Synod had only the Synods of Pennsylvania and New York left, to make up its general body. About the same time, propositions which had been made for a union with the Reformed Dutch Church, and considered at length, were laid aside. In

the year 1821, at the meeting of Synod in Philadelphia, overtures were received from the General Assembly of the Presbyterian Church for an organic union, and committees were appointed by both bodies to conduct the negotiations to a proper issue. These committees, in joint action, reported a plan which proposed, as the basis of union, that "the different Presbyteries of the Associate Reformed Church should either retain their separate organization, or be amalgamated with those of the General Assembly, at their own choice"; that the Theological Seminary of the General Assembly, and the Theological Seminary of the Associate Reformed Church, should be consolidated; and that the theological library and funds belonging to the Associate Reformed Church should be transferred to the Seminary at Princeton. This singular plan was sent in overture to the Presbyteries for final action,—thirteen members of Synod voting for that course, and three against—(these three being George Barber, an elder from the Presbytery of Washington, Rev. D. C. McLaren, D.D., moderator of the late General Synod, and Rev. James Chrystee, D.D., now Professor of Theology in the Reformed Presbyterian Church.) This overture, though not taken into the consideration of the Presbyteries of the General Assembly, so far as is known, was before the Presbyteries of the Associate Reformed Church; and at the meeting of General Synod in Philadelphia, May 15, 1822, these Presbyteries reported their decision,—a decision which, in all just ecclesiastical authority, ought to have been final and absolute, as settling the question. All of them were friendly, as the Associate Reformed Church has ever been, to union, on proper grounds and terms; but of the five Presbyteries, three—viz: Washington, Saratoga, and Big Spring,—reported unanimously, and with solemn remonstrance, against the proposed union; and two—viz: New York and Philadelphia—a qualified approval of it. After all this, however, the Synod, at this meeting,—a meeting at which comparatively few members were present, and one Presbytery

was not represented at all,—took up the matter, discussed it at length, and pressed it to a vote, when it appeared that *seven* members (one of whom, Dr. Lawrie, was the moderator of Synod, and six of whom were from one Presbytery,) voted for the union, *five* against it, and *four* were silent. The vote was declared to be in favor of the union; the General Synod of the Associate Reformed Church was declared to be dissolved,—its members were invited to seats in a General Assembly to which they had never been chosen; and the valuable library of the Associate Reformed Theological Seminary, in New York, was removed at once to the Theological Seminary at Princeton, New Jersey.

Thus terminated the General Synod, but in no sense was the existence of the Church itself affected. Various circumstances had, indeed, combined to give individuals and sections of the Church an ability to do what had thus been accomplished; but the great mass of the ministry and membership were true to her principles and devoted to her interests, and each of the different portions of the Church set themselves immediately to the work of perpetuating the body on true and proper grounds.

First. The western portions, comprising more especially the Presbyteries of Monongahela and Ohio—(this Presbytery having been formed from the Presbytery of Kentucky, and held its first meeting in Xenia, Ohio, in April, 1817,)—in the Synod of Scioto, had early conferences, and at length, after prayerful deliberation, it was, on the motion of Rev. Joseph McElroy, (then of the First Associate Reformed Church, Pittsburgh, and now of the Scotch Presbyterian Church, New York,) resolved to organize a Synod independent of the General Synod, and to be known as THE ASSOCIATE REFORMED SYNOD OF THE WEST. This step was carried out. The first meeting was held at Rush Creek Church, Ohio, April 27, 1820, and the Synod was constituted with prayer by the Rev. John Riddell, the senior minister present. Rev. John Steele was appointed stated clerk.

Fourteen ministers and eight elders were in attendance, from the two Presbyteries that composed the Synod. But from this small beginning, on the clear and well defined principles of the Associate Reformed Church, as they had been understood and practised until about the year 1811, the Synod steadily and rapidly advanced. Numerous Churches were organized, new Presbyteries were formed, and at the meeting of Synod in Chillicothe, October 21, 1839, it was deemed advisable to form a new Synod, to be styled THE SECOND ASSOCIATE REFORMED SYNOD OF THE WEST. This second Synod held its first meeting at Hamilton, Ohio, in the following year, and was opened with a sermon by the Rev. P. Monfort, from Psalms cxviii: 22. Rev. S. P. Magaw was chosen the first stated clerk.

On the 13th October, 1852, a third Synod was organized, to be called THE ASSOCIATE REFORMED SYNOD OF ILLINOIS. Its first meeting was held at Oquawka, Illinois, and was opened with a sermon by Rev. D. Maedill, D.D., the oldest minister, from Col. iv: 17. Rev. William M. Graham was chosen the first moderator, and Rev. J. C. Porter clerk.

These several Synods were placed under the care of a General Synod, which was provided for in 1839. It was to be composed of delegates from the several Presbyteries; to be without any appellate power, except in cases of doctrine; and to have special charge of missions, home and foreign. Its first meeting was held in New Concord, Ohio, June 9, 1841, and was opened with a sermon by the Rev. J. Claybaugh, from 2d Cor. ii: 14. It was called THE GENERAL SYNOD OF THE ASSOCIATE REFORMED CHURCH OF THE WEST; and through the divine blessing upon its efforts, it has grown until now there are three Synods in its bounds, containing twenty-two Presbyteries, viz: twelve in the first Synod, six in the second, and four in the Synod of Illinois; 360 churches and congregations; 23,916 communicants; two theological seminaries; several colleges and

higher schools and academies; and three foreign missionary fields.

Second. The southern portion, composing the Synod of the Carolinas, was, early after its withdrawal from the General Synod, in 1821, formed into a Synod to be called THE ASSOCIATE REFORMED SYNOD OF THE SOUTH. This Synod, while it has held the views of the South, generally, on the subject of slavery, has always had a strict adherence, in profession and practice, to the principles of the Associate Reformed Church, in her best days; and now embraces in its bounds eight Presbyteries, sixty-five ministers, and has an efficient college* and theological seminary under its care, at Due West, Abbeville District, South Carolina.

Third. The Synod of New York having never withdrawn from the General Synod, and not having acceded in any way to the act of union with the General Assembly, in 1822, occupied the ground, and claimed the rights, of the General Synod. Accordingly, its three Presbyteries—viz: New York, Washington, and Saratoga,—met in Synod at Newburgh, New York, September 13, 1822, was opened with a sermon by the Rev. James Scrimgeour, from Col. i: 28, and was constituted by him with prayer. Ten pastors and nearly as many ruling elders were present. Rev. James Mairs was chosen moderator, and Rev. R. Proudfit stated clerk. The Synod resolved, with entire unanimity, to hold on its course; took steps to secure the restoration of the library and funds that had been removed by the General Synod's act of union; and giving itself to its appropriate work, has continued its labors, until it now numbers six Presbyteries, forty-seven Churches, 7,368 communicants, a theological seminary, and an efficient band of missionary laborers in the foreign field.

These different Synods,—the General Synod of the West,

* Erskine College.

the Synod of the South, and the Synod of New York,—though thus thrown into an independent position by a variety of providential circumstances, have, nevertheless, adhered to the same standards; and while distance and other causes have made it be deemed expedient for the Synod of the South to continue in its separate condition, yet a union of those Synods that were more nearly together, was often an object of earnest and prayerful desire. At length, after a series of friendly communications, such a union was effected between the Synod of New York and the General Synod of the West, in Pittsburgh, Pennsylvania, May 17, 1855, under the title of THE GENERAL SYNOD OF THE ASSOCIATE REFORMED CHURCH. The basis of this union was also concise and simple, and is as follows:

1. The Confession of Faith, Larger and Shorter Catechisms, together with the Government and Discipline of the Church, and the Directions for Public and Private Worship, as judicially ratified by the Associate Reformed Synod at Greencastle, May 31, 1799, shall be the constitution and standard of the United Church in all matters relating to doctrine, government, discipline and worship, with this exception, that the appellate powers of the General Synod shall be confined simply to doctrine.

2. That the institutions and property, real and personal, now or hereafter to be under the control of the respective Synods, whether the legal title is vested in them, or trustees, or individuals, shall so forever continue without any interference in any manner, by the General Synod or any other particular Synod.

In proposing these two items for the basis, the Synod of New York also said through Dr. McCarrell, the chairman of the committee on Organic Union: "In order that our sister Synods of the West may understand our position on the subject of psalmody and communion, we hereby declare: 1. That this Synod does adhere to the doctrine and constitution on the singing of Psalms, and that the received version is exclusively used in all our Churches, and that our ministers, when preaching in Churches of other denominations, are not authorized to use anything but a version of a portion of the Book of Psalms; and

2. That Sessions determine when communion with other Churches, or members of other Churches, would be proper, and are not authorized to admit to the Lord's table any but such as would be received to full communion should they apply."

This united body entered upon its work under unusually favorable auspices. Its field of labor was large and inviting. Its Churches were in a peaceful and flourishing condition. Its system of operations, both in the home and foreign field, was well arranged, and every call for help to carry out its plans was liberally responded to by the body at large. And at the time of the consummation of the union with the Associate Church, in May last, it presented the pleasing spectacle of a harmonious and active Church, containing 4 Synods, 28 Presbyteries, 253 preachers of the everlasting gospel, 367 congregations, 14,787 families, 31,284 communicants, 3 theological seminaries, and 6 missionaries of the cross in the foreign field.

Such was the Associate Reformed Church. Her beginning was small, but her latter end greatly increased. Precious fruits has she borne—precious is and will her memory be. And joyful indeed as all hearts may now be in the mingling of her clear and fruitful stream with a sister one, from a common fountain head, to help swell together the river that makes glad the city of our God, yet it is and will be well to cherish fond recollections of a pleasing past, and happy anticipations of an honored and useful future under the divine blessing, and with the new name that God hath given them—THE UNITED PRESBYTERIAN CHURCH.

THEOLOGICAL SEMINARIES.

It is proper to notice, in this historical sketch, that the Associate Reformed Church has ever very deeply felt the importance of a thoroughly educated and well qualified ministry. For some time the Churches in this country were entirely dependent on the mother country for laborers in the Lord's vineyard, and even at the time of the formation of the Associate

Reformed Church, it is not known that a single minister of the uniting Churches had been educated out of Scotland or Ireland. But such a supply as could be obtained from thence, must of necessity always be inadequate and uncertain, and therefore the attention of good men was early directed to the good work of raising up from among themselves young men to preach the everlasting gospel. The means of doing this, however, were very varied and limited. Sometimes a young man whose heart was set upon entering the ministry, pursued a course of reading and study for it under the care of his own pastor. Sometimes the Presbytery or Synod appointed one of their own number to have charge of such in their bounds as desired theological instruction, and who would resort to him at his own house. And sometimes a minister would of his own accord open a school where all the various parts of study were pursued, until a young man would be prepared for licensure. Thus the early Presbyterian Church in this country had many of its young men prepared for the ministry by the Rev. William Tennent in a log building twenty feet square, which he himself erected for this purpose shortly after his settlement in Neshominy, Pennsylvania, in 1726, and which was long familiarly known as the "Log College." Thus, too, the Reformed Dutch Church had an able course of theological instruction given by the Rev. John H. Livingston, D.D., as early as almost the close of the Revolutionary war; and the Associate Church, also, from the year 1793, by that eminently able and faithful man, Dr. John Anderson, at Service Creek, Pennsylvania. In all these cases, however, the intention was simply to furnish an opportunity to the young men of their own Church to study. The course of study was very much such as the teacher himself thought best to prescribe—and his relation to the Church at large in this work was often rather that of a recognized, than of a formally appointed and inaugurated professor in the modern sense of the term.

Into the spirit of these things the Associate Reformed Church early entered, and at the meeting of Synod in 1796, an act was passed in reference to a Synodical Fund, one of whose objects, it was distinctly stated, was to "assist pious youth, who from poverty cannot comfortably and successfully pursue their studies, and the establishment of a professorship of theology for the instruction of such as design the holy ministry." Anxiously was the matter kept under consideration until the meeting in Philadelphia in 1801, when the whole subject was ably reported on by a committee consisting of Rev. Messrs. Alex. Dobbin, Robt. Kerr, and John Young, father of the late Rev. John C. Young, D.D., of Danville, Kentucky. This committee recommended the appointment of a minister to visit Great Britain as an agent of Synod, to secure ministerial help for the wide field calling for supply, and to seek all possible assistance in the work of erecting a theological seminary, and furnishing it with a suitable library. After the Synod's engaging in solemn prayer, the Rev. John M. Mason, D.D., was chosen by ballot for the purpose, and sailed accordingly for New York on the 29th of the following July. He was absent about fifteen months, raised £970 19s. 2d., or nearly $5,000, the principal of which was expended in the purchase of books for the intended seminary library, and prevailed upon five young ministers of the gospel and one licentiate, to accompany him to the needy fields opened up for labor in his native land.

At the first General Synod, which was held in Greencastle, Pennsylvania, May 30, 1804, Dr. Mason was chosen Professor of Theology, and Rev. Messrs. R. Annan, J. McImsey, A. Proudfit, James Gray, and J. Laurie, the first Superintendents. New York was fixed upon as the proper place for the institution, and it was agreed it should be opened on the first Monday of November, 1805. Accordingly, on that day, this institution commenced its course, and during that first session, eight students attended, viz: John Lind, J. M. Matthews, George Stew-

art, George Buchanan, Wm. McMurray, James McChud, John H. Clarke, and Samuel Crothers—four from Pennsylvania, two from New York, and two from Kentucky. The course of study was to embrace four sessions of seven months each, and the Bible was to be the great text-book or subject of study.

Thus well organized, with systematic rules and all the facilities for a theological institution of a high public order, this seminary entered upon its course, and almost at once took a stand that gave promise of most important fruit to the Church and the world. Many of its first as well as later students became men of mark, and it was resorted to by young men of various evangelical Churches—while its eminently successful course incited largely to the establishment of the theological seminary at Andover, Massachusetts, in 1808, and the seminary of the Presbyterian Church at Princeton, New Jersey, in 1812.

In 1809, Rev. Jas. M. Matthews, one of the first class of students, and the only one that survives still in a green old age, was elected Assistant Professor of Biblical Literature and Church History. This office he held until the year 1818, when he resigned. In 1821, also, Dr. Mason, after occupying the professor's chair with distinguished ability for sixteen years, and seeing himself greatly broken down with multiplied labors and unceasingly feeble health, was compelled to relinquish his place; and at length the institution which had been instrumental, in whole or in part, in sending ninety-six men into the holy ministry, was, from various causes, under a necessity of being suspended. It had done a great and good work, and many parts of the needy Church and field of the Lord Jesus Christ wept as its doors were closed.

The want of a suitable place to bring forward a ministry of its own training, was immediately and keenly felt in all portions of the Church; and therefore, in 1825, the Synod of the West resolved to establish a theological seminary in its own bounds. The city of Pittsburgh was fixed upon as its place, and the Rev.

Joseph Kerr, D.D., father of Prof. D. R. Kerr, D.D., and at the time pastor of the congregation of St. Clair, was chosen the first professor. Four years afterwards, and in the midst of great usefulness, this devoted servant of God departed this life. Somewhat informally, then, the Rev. Mungo Dick supplied the place for the two following years, and at the meeting of the Synod in Pittsburgh, Oct. 19, 1831, the Rev. John T. Pressly, D.D., of the Associate Reformed Synod of the South, was chosen to the office of senior professor. That office he has filled with great acceptability and success till the present time, and the fruits of his labors are scattered widely over the length and breadth of his own and foreign lands, doing good service in the cause of Christ and of his truth. Associated with him in the charge of the institution, are the Rev. A. D. Clarke, D.D., who was elected to the Professorship of Biblical Literature and Criticism in 1847, and Rev. D. R. Kerr, D.D., who was called to the chair of Ecclesiastical History and Church Government in 1851. This seminary has a good building, a library of about 1500 volumes of carefully selected and valuable books, 33 students in attendance during the last session, and an alumni list of about 275, most of whom are engaged in faithfully preaching the gospel of the grace of God.

Not less earnest have the other portions of the Associate Reformed Church been in instituting and sustaining the means of a sound theological training. At its meeting in Argyle, New York, in 1829, the Synod of New York resolved, after much prayerful deliberation, to revive the seminary that had been suspended in New York in 1821. Accordingly, Rev. Messrs. Joseph McCarrell, D.D., of Newburgh, New York, was chosen the first professor, Rev. Messrs. John McImsey, D.D., Alex. Proudfit, D.D., Robt. Forrest, and D. C. McLaren, Superintendents, and its Sessions were opened in Newburgh on the first Monday of the following October. It began its course under promising auspices—has done much to supply the Church of

God with an able and faithful ministry, and has devoted men from its midst laboring for Christ, not only in this country, but also in Syria, Egypt, and Northern India. In 1839, a new and noble edifice was completed for the occupancy of this institution, and in 1852, Rev. John Forsyth, D.D., was called from the College of New Jersey to the Professorship of Biblical Criticisms, Ecclesiastical History and Church Government. The seminary has also come into possession of the valuable library which Dr. Mason procured in Europe, and which had been removed to Princeton, and now numbers nearly 4,000 volumes.

After much deliberation, and with a view of more efficiently cultivating the wide field entrusted to its care, the Synod of the West resolved at its meeting in Chillicothe, Ohio, October 19, 1839, to form a second Synod of the West, and establish a theological seminary in its bounds. Rev. Joseph Claybaugh, D.D., of Chillicothe, was chosen Professor of Theology, and Rev. S. W. McCracken, Professor of Hebrew; and Oxford, Ohio, was fixed upon as its location. Shortly afterwards its sessions opened with ten students, and from that time this seminary has steadily and usefully pursued its course. Dr. Claybaugh proved himself an able teacher, but in the midst of his labors, and full of promise, he died September 9, 1855. The institution, however, was not given up for a moment. Different brethren were called in to fill a temporary place, and at length, with very great unanimity, Rev. Alexander Young, of St. Clairsville, Ohio, was elected professor in place of the lamented Claybaugh. He entered at once upon its duties, and is discharging them well. In the autumn of 1857, negotiations were set on foot between the Synod of Illinois and the second Synod of the West, in reference to a removal of the seminary from Oxford to Monmouth, Illinois, and after much deliberation the arrangement was made. The next session, therefore, will open in that new and enterprising place, on or about the first Monday of September, and much good may be hoped from its future course.

The Associate Reformed Synod of the South also has a very efficient theological seminary at Due West, South Carolina. It has already furnished a large number of the Churches in the bounds of the Synod with pastors, and gives promise of steadily increasing the number. It is well located, has a good corps of professors, and enjoys the confidence of the Church at large.

ACTS OF THE ASSOCIATE REFORMED CHURCH.

While the Associate Reformed Church was formed on strictly union principles, and has ever aimed at securing and preserving the visible unity of the body of Christ, yet as a Church, she has not been silent on the great practical questions of the day. On the contrary, so far as these questions have been in any way peculiar to her profession, her Synods have given forth Acts and Testimonies which have been positive, distinct and clear. This historical sketch would be imperfect, if we did not notice the fact.

1. On the subject of PSALMODY, it was declared in the Standards issued at Greencastle in 1799, to be "the will of God, that the sacred songs contained in the Book of Psalms be sung in his worship, both public and private, to the end of the world; and the rich variety and perfect purity of their matter, the blessing of God upon them in every age, and the edification of the Church thence arising, set the propriety of singing them in a convincing light; nor shall any composures merely human, be sung in any of the Associate Reformed Churches." Such was the original law of the Church; and, though under the pressure of peculiar circumstances, a resolution was passed by the General Synod, at its meeting in New York in 1816, allowing congregations to use the Psalms prepared by the Reformed Dutch Church, yet this was against the sentiment and practice of the great body of the Church in all its parts, and the law of the Standards was never repealed. Very few, and that only for a

very short time, availed themselves of the privilege allowed, and after mature deliberation and discussion on the whole subject, running over several years, the Synod of New York, at its meeting in Argyle, New York, June 20, 1842, unanimously adopted the following paper, moved by Rev. Messrs. H. Connelly and R. H. Wallace:

Whereas, The subject of Psalmody has been under the consideration of this Synod for several years past, and whereas, fears have been entertained in some parts of the Church, that the Synod had in contemplation to lay aside a Scripture Psalmody, in singing the praises of God in his worship, the Synod consider it their duty to declare that it neither has been, nor is it now, their wish or intention to lay aside the version now in use in singing the praise of God in his worship; therefore,

Resolved, That the version of the Book of Psalms now in use amongst us, be exclusively used in singing the praise of God, in his public and private worship, in all the congregations under the care of Synod.

Resolved, That when our ministers preach in other Churches, they be, and are hereby directed, to adhere closely to the principle of a Scripture Psalmody, and in no case whatever to sing composures merely human.

Resolved, That for the full understanding of the preceding resolution, we hereby adopt the following minute passed by the Associate Reformed Synod, in 1802: "Composures merely human, in article 2, section 3, chapter 3, of Public Worship, cannot possibly refer, as is manifest from the nature of the subject, to any production which contains only the doctrines of men. Under that expression are included all those religious poems, however pious and sound in themselves, of which, though the subject be Scriptural, yet the structure and management are the work of human genius, and which aim at anything more than adapting the Psalms given in the Bible by the inspiration of God, to the Christian worship, by a version as close as the laws of versification will admit. The same distinction is observed in this case which obtains between a *prose translation* of the Scripture and *exposition* or *discourses* upon them; the latter are by all allowed to be human composures, while they account the former the Word of God; and by this principle must the clause be interpreted in the Constitution of the Associate Reformed Church."

This act is understood to express the sentiments of the great body of the Church, and became, so far as Psalmody was con-

cerned, the basis of the union between the Synod of New York and the General Synod of the West, in May, 1855.

On this subject the Associate Reformed Church has ever felt a deep interest, not only because the Book of Psalms is clearly God's gift for his Church's use in divine praise, but also because such a Psalmody is in every sense unsectarian, and tends to the visible and real unity of the Church of God. From an earnest desire also to make this part of her service more acceptable for its purpose, the Church has always been in favor of an improved version of the Book of Psalms. As early as the year 1810, an able committee was appointed to prepare a new version, and this work has been in progress, with various degrees of success, down to the present day.

2. The subject of COMMUNION has also been distinctly under the consideration of this Church, and action has been taken from time to time, as circumstances seemed to demand. Bringing into its organization the principle and practice on this subject that had characterized the bodies from which it sprung, the Associate Reformed Church had no particular occasion to direct attention to it during all its earlier history. In the year 1810, however, one portion of the Church having, from peculiar circumstances in which it was placed, departed from the practice that universally prevailed, by allowing, on certain occasions, intercommunion with another body, inquiry began to be made after the law and the testimony on the whole question. And after considerable discussion, the General Synod, at its meeting in Philadelphia, May 15, 1811, passed nearly unanimously, the following, which had been moved by Rev. E. Dickey, of the Synod of Pennsylvania, and Rev. Alex. Porter, of the Synod of the Carolinas, and afterwards of the Synod of the West:

WHEREAS, A diversity of judgment and practice has been found to exist among the ministers and members of this Church, relative to the application of the doctrine of the Confession of Faith concerning the Communion of Saints; and whereas, the course of procedure in this matter

must depend in a great measure upon circumstances which cannot be provided for by any general rule; therefore,

Resolved, That the judicatories, ministers and members of this Church, be, and they are hereby entreated and required, to exercise mutual forbearance in the premises, and the use of their discretion to observe mutual tenderness and brotherly love, studying to avoid whatever may be contrary thereto; and giving special heed to the preservation of sound and efficient discipline.

While, however, such were the generally received views of the body in theory on this subject, the course of particular individuals and Churches gave ground for serious apprehension and disquietude in many minds. Presbyteries sent to the Synod solemn remonstrances against any thing like promiscuous communion in sealing ordinances; congregations, too, presented their complaints; but such remonstrances and complaints, so far as they bore on particular individuals or sections of the Church, were resisted or evaded; and these things, together with the publication of a work on Catholic Communion, by Dr. Mason, and the personal feelings that were excited by the agitation of years, did much to hasten on the dissolution of the General Synod, the disbanding of the theological seminary, and the throwing of the different Synods into separate and independent bodies.

These Synods, however, did not hesitate to take proper action. Almost immediately after their separate organization, the Synods of the South and West clearly defined their position, and after long continued and earnest deliberation, the Synod of New York, at its meeting in Salem, New York, August, 1838, adopted the following resolutions:

Resolved, That this Synod disapproves of the principle and practice of open communion, or that scheme of communion which would obligate or allow the ministers or members of the Associate Reformed Church to unite in sacramental communion with other Churches, and the ministers and members of other Churches to unite in communion with ours, on the ground merely of a general or partial agreement of opinion respecting

the doctrines set forth in our Confession of Faith; and the Synod hereby enjoins all the ministers to conform to the constitutional doctrine of the Associate Reformed Church.

Resolved, That occasional communion may be granted to members of other Churches only in extraordinary cases, on application made to the respective Sessions where such cases may occur, and on the same terms in which applicants are received into stated communion.

This action has never been repealed or changed, and among other things was accepted by the General Synod of the West as the basis of that union between the two Synods in 1855, by which the General Synod of the Associate Reformed Church was reörganized. The Associate Reformed Church has thus, in its separate Synods and in its highest Judicatories, enacted or received the law which distinctly declares that a restricted communion is the law of the Church, and that the whole question of admission to the Lord's table is one to be determined by the office bearers of Christ's House, in subordination to the standards of the Church.

3. In its different sections, this Church has had its attention directed also to the subject of SECRET ASSOCIATIONS. These associations have been known to exist in the country at large in a great variety of forms and names, and under an apprehension of their being opposed to the simplicity and purity of the gospel, and of direct or incidental evils flowing from them, action has been taken in reference to them at different times. At its meeting in Galway, New York, September 5, 1828, the Synod of New York had a communication laid before it from one of the Presbyteries, asking advice as to the following questions, received from some of the Sessions under its care, viz: "Whether any of the principles, usages or ceremonies of Free Masonry, are contrary to the doctrine that is according to godliness as exhibited in the Standards of the Associate Reformed Church." This communication was referred to a committee, who shortly afterwards reported the following resolutions, which were adopted:

Resolved, As the judgment of this Synod, that the multiplication and the nature of the oaths administered in the Masonic Lodges are unwarranted in the Word of God, and demoralizing in their tendency; and that our Church members be and hereby are enjoined not to connect themselves with the said society, and any who may have been connected are affectionately recommended to withdraw from any further connection with the institution.

Resolved, That a committee, consisting of Rev. Messrs. Robert Proudfit, James Mairs and Joseph McCarrell, be appointed to prepare a report upon the subject of Masonry, to be presented to this Synod at its next meeting.

This report was adopted. The next year the committee was continued, and Rev. D. C. McLaren was added to it. At the following meeting in Newburgh, September 3, 1830, this committee presented an able report, concluding with the following resolutions, which were unanimously adopted, and have been the law of the Synod since on this subject:

Resolved, That this Synod will and hereby do express their decided disapprobation of the principles and usages of Free Masonry, as far as known, and warn their people solemnly and affectionately against all connection with the institution.

Resolved, That it be and hereby is enjoined upon Church Sessions under the inspection of this Synod, to adopt the most prudent and effective measures to remove the contamination from our Churches.

At its meeting in Steubenville, Ohio, in October, 1829, the Synod of the West also declared its belief that the practice of Free Masonry is contrary to the Standards of the Associate Reformed Church, and ascertaining that the several ministers composing the Synod were in the practice of debarring from sealing ordinances those who take unlawful oaths, deemed no further action called for at that time. In 1846, however, the subject of secret societies in a more general form, came before the General Synod at its meeting in Pittsburgh, when the following action was taken:

1. Whereas, The society of Odd Fellows have been and still are making special efforts to revive and secure popular favor to the principle of

secret associations, and especially to give the appearance of morality and religion, by the names of ministers of the gospel; and whereas, we regard the principle itself as inconsistent with the character of true Christianity, and highly dangerous to our civil institutions; therefore,

Resolved, That this Synod do hereby express its disapprobation of said society, and warn our people that persistence in a connection with it must subject such as do so to the discipline of the Church.

2. WHEREAS, The Order of the Sons of Temperance, though having a more simple object, and free from oaths, is nevertheless organized on the principle of secret associations, thereby sanctioning it; therefore,

Resolved, That in the judgment of this Synod it is the duty of professing Christians to stand aloof from its entanglements, and not to give it their sanction or encouragement.

The Synod of the South, it is understood, has taken substantially the same action with the above Synods on this subject.

4. Nor has the Associate Reformed Church been silent on the subject of SLAVERY. At an early period in its history, anxious inquiry was made as to the course that should be pursued in regard to this system; and extending, as the body then did, into slaveholding territories, it was a practical question of grave moment. At different meetings of the General Synod the subject was discussed, and committees were appointed to prepare statements of the Synod's views, but from various causes, nothing was effectually done during the existence of that body.

At the meeting, however, of the Synod of the West at Chillicothe, Ohio, May, 1826, the subject came formally up in a memorial from the congregation of Hopewell, in the first Presbytery of Ohio, and a series of discussions and acts were entered upon which resulted in the adoption, at the meeting in Chillicothe again in 1830, of the following resolutions, which, with some modifications and explanations that we shall append in foot notes, contains the final action of that portion of the Church:

1. *Resolved*, That the religion of Jesus Christ requires that involuntary slavery should be removed from the Church as soon as an opportunity in

the providence of God is offered to slave-owners for the liberation of their slaves.

2. *Resolved*, That when there are no regulations of the State to prohibit it; when provision can be made for the support of the freedmen; when they can be placed in circumstances to support the rank, enjoy the rights, and discharge the duties of freemen, it shall be considered that such an opportunity is afforded in the providence of God.*

3. *Resolved*, That the Synod will, as it hereby does, recommend it to all its members to aid in placing the slaves which are within the jurisdiction of this Synod, in the possession of their rights as freemen; and that it be recommended to them especially to take up annual collections to aid the funds of the American Society for colonizing the free people of color in the United States.†

4. *Resolved*, That the practice of buying or selling slaves for gain, by any member of this Church, be disapproved; and that slave-owners under the jurisdiction of this Synod, be, as they hereby are, forbidden all aggravations of the evils of slavery, by violating the ties of nature, the separation of husband and wife, parents and children, or by cruel or unkind treatment; and that they shall not only treat them well, but also instruct them in useful knowledge and the principles of the Christian religion, and in all respects treat them as enjoined upon masters towards their servants by the apostles of our Lord Jesus Christ.

Two years afterwards, in 1832, the Synod issued a Letter of Warning, or an Occasional Testimony, in which these resolutions were quoted, and the following extracts will show in what sense they were intended and understood as the law of the

* At the meeting in 1838, the Synod passed the following in reference to this resolution:

Resolved, That an opportunity in the providence of God shall be considered as afforded when the master can emancipate his slave, and place him in circumstances where he shall not be liable to be immediately sold into bondage.

† In consequence of a memorial from Robinson Run congregation, the Synod, at its meeting in 1839, adopted the following in regard to this resolution:

As there are two conflicting Societies operating in the community—the Colonization and the Anti-Slavery Societies—and as this Synod has recommended the former to the patronage of the Churches under its care; and as it is desirable the Synod should keep clear of this excitement, and as the Church should not be involved by the operation of bodies over which it has no control; therefore,

Resolved, That this Synod withdraws the recommendation formerly given to the Colonization Society.

Church: "Now, brethren, it is expected that the foregoing resolutions will not be as a dead letter, but be respected and reduced to practice. It is expected that Sessions and Presbyteries will see them enforced. It is expected that slave-owners in the Church will make conscience of seeking and improving opportunities, and the very first which offer, of liberating their slaves. It is expected that in the meantime they will give satisfactory evidence to their respective Sessions that they do consider slavery a moral evil, that they do truly desire to get rid of it as soon as they can, and that it is their intention to embrace the first opportunity which God in his providence shall give them for so doing. And it is expected of Sessions that they will require this of slave-owning church members or applicants," etc.

These acts of the Synod of the West remain unchanged. They were carried into the General Synod of the West, were recognized in the union with the Synod of New York, and are strikingly similar to the Testimony on this subject in the basis of union with the Associate Church in May last.

The Synod of New York has often also had this subject under consideration. Its last action was at Broadalbin, New York, June 24, 1851, when a report by Rev. R. Proudfit, D.D., was adopted, concluding with a solemn protest against any insinuation that this Synod is a pro-slavery Synod.

5. On the subject of COVENANTING, the Associate Reformed Church has never said very much. Perhaps, however, about as much has been done in regard to it as in any of the sister Churches in this country. In the first constitution, which has never been formally repealed, "The ministers and elders met in Synod" declare "that they have an affectionate remembrance of the National Covenant of Scotland, and of the Solemn League and Covenant of Scotland, England and Ireland, as well intended engagements to support the cause of civil and religious liberty,

and hold themselves bound by the divine authority to practice all the moral duties therein contained, according to their circumstances, and that public and explicit covenanting with God is a moral duty under the gospel dispensation, to which they are resolved to attend as He shall be pleased to direct."

Like those of their sister Churches in this country generally, the members of the Associate Reformed Church have never engaged in formal public covenanting, other than that of a personal devoting of themselves to God, and a taking of Him to be their God, in the ordinances of His house. But the rightfulness and the duty of the act when occasion calls for it, is a principle never denied in the Standards of the Associate Reformed Church.

IV.—History of the Conventions of Reformed Churches.

For more than half a century there have existed, in these United States, three distinct ecclesiastical organizations—the Associate Reformed, the Associate, and the Reformed Presbyterian Churches. These Churches claimed as their common parent, the Church of Scotland, and have always been, substantially, one in doctrine, worship, and church government. The members composing these different Churches were intermingled all over the country, and in their divided condition their congregations were so small as to be unable, in many instances, to support a pastor; and the consequence has been, that, in many portions of our country, there has been experienced a comparative famine, not of bread, nor a thirst of water, but of hearing the word of the Lord.

To remedy this evil, and, if possible, to bring these Churches into a closer relation, a call for a Convention of the Reformed

Churches, to confer on the subject of union, was issued. In conformity with this call, a Convention assembled in the city of Pittsburgh on the 17th October, 1838, composed of delegates from the Associate Reformed Synod of the West, the Associate Reformed Synod of New York, (which then existed as separate, independent Synods,) and the General Synod of the Reformed Presbyterian Church. The delegates in attendance on this occasion were, of the Associate Reformed Synod of the West: Rev. John T. Pressly, D.D., Rev. Joseph R. Kerr, and Rev. William Wallace. Of the Associate Reformed Synod of New York: Rev. John McJimpsey, D.D., Rev. Donald McLaren, and William McKee, Ruling Elder. Of the Reformed Presbyterian Church: Rev. John Black, D.D., Rev. William Wilson, and Daniel McMillen, Ruling Elder. The Convention was organized by appointing Rev. John T. Pressly President, and Wm. Wilson Secretary.

The principal subject which occupied the attention of the Convention, at its first session, was, "What course should be pursued by these Churches, while yet in a divided state, to promote a nearer approximation preparatory to organic union?" After due deliberation and a free interchange of views, the following resolution was adopted:

Resolved, As the judgment of this Convention, that the ministers of the Churches here represented may interchange pulpits; and it is recommended to both ministers and people to unite, as often as opportunity offers, in meetings for prayer and other religious exercises.

That there might be no misapprehension in the public mind in relation to the views and designs of the Convention, the following general rules were adopted for its government:

1. There shall be no abandonment, by this Convention, of any principle sanctioned by the word of God, and recognized in the scriptural attainments of the Reformation, whether in doctrine, worship, or order.

2. No principle shall be maintained that is not plainly founded upon, and in accordance with, the word of God.

3. Strict care shall be taken lest the measures adopted should furnish valid reasons for an increase of schisms and factions in the Church of God, instead of diminishing their number, or altogether destroying their existence, in their ultimate operation.

4. The investigations and discussions, whether conducted in an oral or written form, shall be pursued with candor and Christian courtesy, and in the fraternal spirit which should distinguish the followers of Christ.

5. The decisions which may be made shall all be submitted, in overture, before our respective Supreme Judicatories, and shall not be considered obligatory either upon them or their representatives in this Convention, until they are ratified by them.

After spending several days very pleasantly in fraternal conference, and in devotional exercises, and after preparing an address to the Christian public on the subject of the union of the Churches, and extending an invitation to all those Churches which are agreed in adhering to a Scripture Psalmody to meet in a future assembly, the Convention adjourned to meet in the city of Philadelphia in September of next year.

In the second Convention, which was held in the city of Philadelphia, 29th September, 1839, the same Churches were represented as in the first. On this occasion there was a full and free interchange of views on various subjects on which it had been supposed that there existed some diversity of opinion, which might present some difficulty in the way of union, such as Psalmody, Communion, Slavery, Testimony bearing and Covenanting; from which it appeared, to the agreeable surprise of some of the brethren, that there existed a remarkable degree of harmony.

The question which chiefly occupied the attention of the Convention at this time, was, "What are the precise principles which are at once indispensable and sufficient as the basis upon which the whole Church of God ought to maintain organical, visible unity?" Without giving any distinct deliverance on this subject, at this time, the Convention thought proper to extend another invitation to some sister Churches, which had not

hitherto met with us, in the hope that they might be induced to aid us in our efforts to heal the divisions of Zion.

But when the Convention assembled for the third time, in May, 1841, we were sorry to find that the invitation had not accomplished the desired end. However, we persevered, and to our gratification we found that when the fourth Convention assembled in the city of Philadelphia, in May, 1842, in addition to the Churches formerly represented, there were present delegates from the Associate Presbyterian Church. In consequence of this accession to our delegation, it became necessary, to some extent, to retrace the ground over which we had already passed. And for the purpose of ascertaining to what extent there existed an agreement in sentiment among the different Churches represented, sundry resolutions were introduced for the consideration of the Convention. And as the result, the following resolution was unanimously adopted:

Resolved, That having discussed the more prominent subjects upon which a diversity of sentiment was apprehended to exist, it appears there is such a degree of unanimity on these subjects that there is encouragement for the Convention to take further measures towards a visible ecclesiastical union.

Between the Churches represented, there had existed a practical difference in relation to two subjects, on which it seemed necessary that there should be a distinct understanding before any further progress could be made. In adopting the Westminster Confession of Faith, the Associate Reformed Church had so modified those portions which define the powers of the civil magistrate *circa sacra*, as to make them express clearly the doctrine which we hold in common. Our sister Churches retained the Confession unaltered, but explained in their Testimony the sense in which they received it.

The Associate Reformed Church received the Confession of Faith and Catechisms, Presbyterian form of Church Government, and Directory for Worship, as her *fixed Testimony*, and at the same time pledged herself to emit occasional Testimonies in

defense of the truth and in opposition to error, as circumstances might require. Our sister Churches received, in addition to the Confession of Faith, a Judicial Testimony. The difference which existed did not involve principle. With regard to the power of the civil magistrate *circa sacra*, the same doctrine was held in common. With regard to the obligation resting upon the Church, in her official capacity, to bear testimony in defense of the truth and in opposition to error, all were agreed. The point of difference had reference merely to the preferable mode of performing the duty. Where the surrender of no principle was demanded, but the yielding of a mere preference as to the mode of carrying out a principle, it became necessary that there should be a compromise. Accordingly, at a meeting of the Convention the following year, the subject of the form of a basis of union was taken into consideration. And as the result of a free interchange of views, the following resolution was adopted:

Resolved, That in the judgment of this Convention, a union between the bodies here represented can be effected only by an alteration of the Westminster Confession of Faith, in the 20th, 23d and 31st chapters, and the adoption of a Judicial Testimony against prevailing and dangerous errors of the present time; and therefore that these matters be referred to the Supreme Judicatories of our respective denominations.

A committee was then appointed to prepare a basis of union formed in accordance with this resolution, to be submitted to the Convention at its next meeting.

On the 21st May, 1845, the Convention of Reformed Churches met in the city of Philadelphia for the seventh time, when the committee previously appointed presented their report. The result was the adoption of a Confession and Testimony by the Convention, as a basis of union. This basis comprehended the Westminster Confession of Faith, those chapters which define the powers of the civil magistrate being so altered as to express clearly the faith held in common by these Churches, together with a Testimony against prevailing errors. To each chapter of

the Confession was appended a numerous list of errors against which a Testimony was borne.

This basis, when first submitted to the Supreme Judicatories of the respective Churches, was received with a degree of favor. But after more mature consideration it seemed to meet with less favor than at first, and finally did not prove entirely acceptable to either of the parties. And when the Convention met for the eighth time, in the following year, discouragement seemed to prevail; no progress was made, and after adopting the following resolution, the Convention adjourned sine die:

Resolved, That this Convention finds nothing more that it can do at present in furtherance of the object of its appointment.

When the result of the deliberations of this Convention was made known, such was the effect upon the public mind, that a meeting of the people of the three Churches represented was called for prayer and conference, when the following resolution was adopted:

Resolved, That we will not relinquish our prayers and our efforts in behalf of the unity of the Church, hoping our beloved pastors will lead and encourage us in the work, and that the Chief Shepherd will approve and bless.

The people could not appreciate those metaphysical difficulties which lay in the way of accomplishing the desired end; their hearts yearned for union, and they could not think of abandoning the object of their prayers and of their fondly cherished hopes.

The General Synod of the Associate Reformed Church, which met immediately after the adjournment of the Convention, after hearing the report of her delegates, was unwilling to relinquish her efforts to accomplish the object for which she had long labored and prayed. Accordingly a resolution was adopted appointing delegates to attend a future Convention, should the sister Churches, or either of them, concur in the measure, and authorizing them to act in any emergency as the representa-

tives of the Synod in the prosecution of efforts with reference to a union of the Churches.

At this time the Reformed Presbyterian Church withdrew, and no longer coöperated in efforts to effect a union of the Churches. And though no Convention was called, the hope of union between the Associate Reformed and Associate Churches was never abandoned, nor were efforts with a view to its accomplishment entirely relinquished. Various communications passed between the Supreme Judicatories of these Churches, and at different times meetings were held for conference and for devotional exercises. The result was, the two bodies became better acquainted with each other, their hearts were drawn more closely together, and the desire for union, both among the ministry and the people, became stronger and stronger.

At length a basis, framed in accordance with the general principles which had been approved by our Supreme Judicatories respectively, was prepared by a committee, which being presented to our Synods, was by them transmitted in overture to the Presbyteries. After receiving the reports of the Presbyteries, at the annual meeting of our Supreme Judicatories, the basis was adopted by them both, with the understanding that the formal consummation of the union should take place at the time of our annual meeting in 1858.

As the time approached when the long desired union was to be consummated, the anxiety of those who had long labored and prayed for that consummation became more and more intense. It was not only our heart's desire to see the union effected, but to see it accomplished in such a way as to secure harmony and unanimity among brethren. Deeply impressed with the conviction that without the blessing and concurrence of heaven, all our efforts must be in vain, a Convention was called to assemble in the city of Xenia, Ohio, for the purpose of seeking by united prayer the outpouring of the Holy Spirit, that the Churches might be prepared to come together in the bonds of

fraternal love. Here brethren met and united most pleasantly in prayer and supplication, in singing the songs of Zion, and in conferring together with reference to the revival of true godliness in our own souls. The effect of this Convention was most happy. God was manifestly present, and the hearts of brethren were drawn so closely together in the bonds of fraternal love, that from that time forth it was manifest that no human power could prevent the union.

The Convention, after spending a few days in most delightful Christian fellowship, adjourned to meet in the city of Allegheny, immediately previous to the time appointed for the assembling of our respective Synods. A large number of the brethren of both Churches accordingly met, and spent several days in conference and in devotional exercises. Under these circumstances the two Synods met, and after due deliberation the union was consummated in conformity with the arrangements of a joint committee of the respective Synods.

Thus, after anxious solicitude, and fervent prayers and earnest efforts persevered in for more than twenty years, the hearts of those who love the peace of Zion were made glad by seeing brethren who were substantially one in the faith, but who had long been ecclesiastically separated, brought together in the bonds of Christian love, under one banner, and dwelling together in unity. Then did we appropriately sing:

When Zion's bondage God turn'd back,
As men that dreamed were we;
Then filled with laughter was our mouth,
Our tongue with melody.
They, 'mong the heathen said, The Lord
Great things for them hath wrought.
The Lord hath done great things for us,
Whence joy to us is brought.

V.—The Testimony of the United Presbyterian Church of North America.

INTRODUCTION.

We believe it to be the duty of the Church, as a faithful witness for the truth, to exhibit, plainly and explicitly, all the principles of her profession, in a published Creed or Confession. A simple acknowledgment of the Scriptures as the word of God, and the only rule of faith and practice, is not sufficient, while there are multitudes professing such a belief in the Scriptures, whose principles are grossly heretical, and subversive of the doctrines of our holy religion. It must therefore be evident to every one who duly considers the matter, that the Church of Christ cannot maintain her high character as a witness of Jesus Christ, nor deal honestly and faithfully with those who are outside of her pale, without such a clear and unequivocal statement of those principles which she is bound by the word of God to maintain and propagate.

This course the Church of Christ has pursued, with a greater or less degree of faithfulness, in all periods of her history. It particularly characterized the witnesses for the truth at the time of the Reformation, and has ever been eminently blessed by God, as a means of preserving the truth, and transmitting it to future generations.

Upon this principle, our reforming forefathers in Great Britain were enabled to act with a high degree of faithfulness, and that too, under peculiar trials and difficulties. To them we are indebted for that venerable document called the Confession of Faith, which constitutes the symbol of the faith of the Presbyterian family in this country and in Great Britain.

To these Westminster Standards (including the Confession of Faith, Catechisms, Larger and Shorter, the Form of Presbyterial Church Government, and Directory for the Public Worship

of God,) we, as a Church, declare our adherence, as containing a true exhibition of our faith as a branch of the Church of Christ. In making this declaration of adherence, we are not to be understood as giving an unqualified approbation of the principles respecting the power of the civil magistrate, as they are set forth in chap. 20th, sec. 4th; chap. 23d, sec. 3d; chap. 31st, sec. 2d, of the Westminster Confession. The language there employed has been variously interpreted, and by many thought to be inconsistent with that "liberty of conscience" and that "distinct government in the hands of Church officers" which the Confession itself recognizes. For this reason, we have deemed it a duty, without passing any judicial opinion in relation to the meaning of these parts of the Confession, to exhibit, in a parallel column, the acknowledged doctrine of the Church*—leaving it to every reader to form his own opinion as to the agreement or disagreement between the views thus set forth. This course we have been led to adopt, from a desire to avoid doing violence to that feeling of veneration which all true Presbyterians cherish for this standard of faith to which the Church, under God, is so much indebted; and, at the same time, to discharge a duty that is resting upon us, to exhibit clearly and fully what we believe to be the principles of divine truth on this subject. If we are here agreed, a difference of opinion, as to the import of the language employed in the Confession, ought not to affect Christian union and communion.

We have said that it is the duty of the Church to exhibit, plainly and explicitly, all the principles of her profession, in a published Creed or Confession. This duty was discharged with a high degree of faithfulness by the framers of the Westminster Confession. It should, however, not be forgotten, that the Church of God, while "holding fast that whereunto she has attained," should also strive to be making progress in the attain-

* For this, see the Appendix.

ment of divine truth. If it be the duty of Christians, in their individual capacity, to "press forward" towards perfection, it must certainly be the duty of the Church, in her associated and collective capacity, to do the same thing; and having made additional attainments, to declare her belief in them, and her adherence to them as a part of "the Testimony of Jesus." It is only by doing so, that she can fully accomplish her mission in the world, and faithfully carry out the injunction of her ascended Lord, *to teach all things whatsoever he has commanded her.*

Under a solemn conviction of our duty, in this respect, we, as a Church, have, in the following document, set forth our views on certain points, which were either not *distinctly* introduced into the Confession of Faith by its framers, or not exhibited with that fullness and explicitness which the circumstances of the Church, the times in which we live, and the views and practices of those around us, demand of us as witnesses for the truth. The articles set forth by us in the following Testimony, on Psalmody, Communion, Slaveholding, Secret Societies, and Covenanting, may be regarded as specially referring to this class of subjects, and might therefore very properly be introduced into the body of our Confession of Faith. It may, however, be most convenient for the present, that they appear in this Testimony.

As all the principles of our profession are set forth in the Westminster Confession of Faith, and in the Articles on the subjects just referred to, (which Articles may be said, in a peculiar manner, to distinguish our profession from some of the Churches in this country, whose recognized symbol of faith is the Westminster Confession,) it may appear to some, that a further exhibition of truth is unnecessary. Such would be the case, if all who profess an adherence to this Confession received it in its genuine sense, and maintained it by the faithful exercise of discipline, and by their writings and public ministrations. It is, however, to be lamented, that this is far from being always done by those from whom it might be expected. We would be

sorry to make a representation more unfavorable than the facts of the case would justify, and we desire not to be unmindful of any manifestations of faithfulness on the part of those Presbyterian Churches from which we are in a state of separation. We love them for the sake of the truth we hold in common. Yet, faithfulness to our Divine Master, and love to our brethren, whom we desire to see not only professing, but *walking in the truth*, require us solemnly to testify against some of the more serious departures from the Confession of Faith, with which many, particularly in this land, are chargeable. In doing this, we cannot be justly regarded as attaching a disproportionate importance to these points. The fact that we have brought them prominently to view has arisen mainly from the circumstances just mentioned, which we think attach to them the character of the "present truth," in which it becomes us to be "established." We believe that when the principles set forth in the Creed or Confession of a Church are assailed, misrepresented, or thrown into the shade, it becomes the duty of the Church to declare, explain and defend these principles, by the emission of a distinctive Testimony. On this principle, those who have, from time to time, felt it to be their duty to secede from the Church of Scotland, and those who have maintained a separate ecclesiastical organization from the two great divisions in this country, known by the name of Presbyterian, have acted in one form or other, and we believe that there are still sufficient causes for the performance of this duty. Such a Testimony, although containing the same principles which have been already embraced in the Church's Confession, is certainly well calculated to bring out clearly before the mind, the principles of that Confession from which there have been departures, and thus serve, with the blessing of God, to revive a love for them in the hearts of those who profess them, and thereby secure their faithful maintenance on the part of all concerned. Nor can such a course be regarded as opposed to a spirit of union and brotherly

love, or a desire for union among those who profess an adherence to the same standard of faith. On the contrary, we believe it to be the dictate of love, and directly calculated, by the blessing of God, to secure an intelligent and cordial union among all those who are the true friends of our common Confession.

Deeply impressed with this fact, and sensible of the solemn responsibilities of our position as a Presbyterian Church, in a state of separation from other Presbyterian Churches, particularly in this land, and animated, as we trust, by an ardent desire to maintain and promote the purity of the Lord's house in doctrine, worship, discipline and government, and, in subordination to this, the unity of the Church of Christ, we hereby, in the name of the great Head of the Church, publish to the world this our Testimony; beseeching all those into whose hands it may fall, and especially all the friends of the Westminster Confession of Faith, to give it their serious and prayerful consideration.

An adherence to the Westminster Standards before referred to, and to the Declarations contained in the following Testimony, will be required of those seeking communion with us. An assent to the argumentation and illustration under each Declaration, cannot, with propriety, be demanded as a term of communion, but these parts may be useful as a guide to the meaning of the Declaration.

Article I.—*Of the Plenary Inspiration of the Scriptures.*

Declaration.

We declare, That God has not only in the Scriptures of the Old and New Testaments made a revelation of his will to man, as the only rule of faith and practice, but that these Scriptures, viewed as a revelation from God, are in every part the inspired word of God, and that this inspiration extends to the language, as well as to the sentiments which they express.

Argument and Illustration.

This we hold to be the doctrine of our Confession, chap. i, sec. 2.

It is the only view of the subject that accords with Scripture and reason. Such an inspiration is involved in the phrase "word of God," which is applied to the Scriptures, (Mark vii, 13; Rom ix, 6; 2 Cor. iv, 2; Heb. vi, 5.) It is expressly declared (2 Tim. iii, 16,) not merely that Scripture was written by *inspired men*, but that the *Scripture* itself, and *all* Scripture, was divinely inspired. "Holy men of God," we are told, (2 Pet. i, 21,) "*spake* as they were moved by the Holy Ghost." Paul tells us (1 Cor. ii, 13,) that he spoke *in the words* which the Holy Ghost taught him. David declares (2 Sam. xxiii, 2,) that the Spirit of the Lord *spake* by him, and his *word* was in his tongue. It may also be inferred from two Scriptural facts. 1. The writers themselves did not always fully understand what they wrote. 1 Pet. i, 10, 11. But no man could write intelligibly on a subject which he did not understand, unless the language itself was dictated. 2. We find the apostles sometimes reasoning from the very terms or modes of expression used in the Old Testament Scriptures, (Gal. iii, 11, 13, 16; Heb. i, 6, 8; Heb. iv, 7; Heb. x, 8, 9; Heb. xii, 26, 27.) But why this, if these terms or modes of expression were not dictated by the Holy Ghost?

It may be thought that the historical parts of the Scripture did not require such an inspiration; but no one can prove this to have been the case. On the contrary, as every part of Scripture has a higher end than the temporal benefit of individuals and nations, even the advancement of salvation in subserviency to the glory of God in Christ, it is most reasonable to suppose that it would require a manner of thinking and writing peculiar to itself.

There is nothing in the above Declaration and Testimony on this subject inconsistent with the belief that the inspired penmen wrote agreeably to their respective talents for composition; and consequently, there is no argument, in the diversity of style which characterizes the Scriptures, against their plenary inspiration; unless it can be shown that the Spirit of God could not direct them according to their respective talents.

We deem it a matter of great importance that the truth on this subject should be maintained, as any thing short of it is calculated to weaken the authority of the Bible, render indeterminate its teachings, and throw a suspicion over the whole of Divine Revelation. It is plain, if the ideas only were inspired, that we have only human authority upon which to depend for the accuracy with which the idea is presented. To the neglect or denial of this truth, is to be ascribed, in a great measure, the elevation of reason to the place of supreme judge in matters of revelation, the low views which many entertain of the Old Testament Scriptures, and of the feelings and motives by which their writers were prompted.

Article II.—*Of the Eternal Sonship of Christ.*

DECLARATION.

We declare, That our Lord Jesus Christ is not only true and Supreme God, being one in essence with the Father, but also the Son of God, in respect of his natural, necessary, and eternal relation to the Father.

Argument and Illustration.

The doctrine here stated, and which is exhibited in our Confession, chap. ii, sec. 3, stands opposed, not only to the opinions of those who deny the divinity of our Lord Jesus Christ, but also of some who profess a belief in the Trinity. They deny that our Lord is called the Son of God because of his relation to the Father as one of the persons of the Trinity, and affirm that He is so called because of His mission, incarnation, or resurrection.

That the Declaration we have given on this subject is the doctrine of God's word, will appear, when we consider that Jesus called God his Father, (in the original his *proper Father*,) when speaking of him as the Supreme God, (John v, 17, 18;) and the name *son* being a corelate of that of *Father*, must mean, when applied to the second person of the Trinity, an identity of nature with the Father. The Jews understood our Lord, in calling himself the Son of God, to claim an identity of nature with him, and their understanding of the extent of this claim was sanctioned by our Lord, (John x, 30—36.) It is "the Son" that knows the Father, (Matt. xi, 27)—that does the same works with the Father, (John v, 19, 21)—is entitled to the same honors, (John v, 23.) The fact that he was the Son of God is urged as an evidence of the greatness of God's love in sending him to die for our sins, (John iii, 16; Rom. viii, 32)—as an evidence of his own amazing love and condescension, (Heb. v, 8; Gal. ii, 20)—as an evidence of the dignity of his person, (Heb. i, 2; v, 8)—as an evidence of the efficiency of his offices, (Heb. iii, 5, 6; iv, 14; vii, 28; John i, 18; v, 25; 1 John i, 7)—all which imply a natural and necessary relation.

He could not be called the Son of God on account of his eternal appointment to the mediatorial office, for he is recognized as a Son in this appointment, (Ps. ii, 6—8; John iii, 16, 17;) nor on account of his incarnation, for the formation of the human nature is ascribed to the Holy Ghost, who is not called by him the Father, (Luke i, 35)—nor on account of his resurrection, for he was then only "*declared* to be the Son of God with power," (Rom. i. 3, 4.) Paul, it is said, (Acts ix, 20,) "preached Christ that he is the Son of God," in which there is a distinction evidently recognized between his mediatorial office, as the anointed of God, and his Sonship.

We deem it a matter of great importance that this doctrine of our holy religion should be witnessed for by the Church; as it affects the Supreme Deity, distinct personality, and mediatorial offices and work of our glorious Immanuel.

Article III.—*Of the Covenant of Works.*

DECLARATION.

We declare, That God having created man in a state of perfect holiness, and in possession of a perfect ability to obey him in all things, did enter into a covenant with him, in which covenant Adam was the representative of all his natural posterity, so that in him they were to stand or fall, as he stood or fell.

Argument and Illustration.

This is the doctrine of the Confession, chap. iv, sec. 2; chap. vi, sec. 3; and also of the Larger Catechism, questions 20, 21, 22.

In this Declaration we have affirmed that God entered into a covenant with man. That this was the nature of the transaction recorded in Gen. ii, 16, 17, will appear from the following considerations. It is called a covenant, (Hosea vi, 7, see the margin.) It possesses all the parts of a covenant. 1. There are two parties mentioned, "God" and "man." 2 There is a promise on the part of God implied in the threatening, (Rom. vii, 10; viii, 3; x, 5; Matt. xix, 16, 17.) 3. There is a condition imposed upon man; namely, that he is not to eat of a certain tree. 4 There is a mutual agreement between the parties, which agreement on the part of God is expressed in the command and promise of God, and implied on the part of man in the fact of his perfect conformity to the will of God—in his silent acquiescence, in the reply of Eve to the serpent, and in the apology which he offered to God for his sin. These considerations, we believe, show that the transaction referred to was truly and properly a covenant between God and man. God, in entering into this covenant with Adam, manifested the greatness of his condescension and kindness. It is highly important that the strictly federal character of this transaction should be maintained, as erroneous views here must necessarily lead to erroneous views in reference to the nature of the transaction in the covenant between God and Christ, "the second Adam."

We have also affirmed that Adam, in this transaction, was the representative of all his natural posterity, so that in him they were to stand or fall, as he stood or fell. By "representative" we do not simply mean that he was their natural head or parent—this circumstance laid a foundation, and proved his fitness for sustaining a representative character—but we mean

that he was their moral head—that he appeared and acted in their name, as well as his own, so that in law, according to the covenant agreement between God and him, his acts became virtually their acts, they as well as he being held responsible for them.

That Adam thus represented his posterity, is evident from the fact that they are all said to have "sinned in him," (Rom. v, 12, see margin,)—that they were "made," or constituted "sinners" by his "disobedience," (Rom. v, 19.)—that they all died in him, (1 Cor. xv, 22.)—that they were all brought under the sentence then passed. (Rom. v, 12—18.)—that even infants are subjected to this sentence, (Rom. v, 14.) The representative character of Adam in the covenant appears further from the special notice which the apostle takes of the "offense," "the offense of one," and "one man's offense," (Rom. v, 15—18)—thereby showing that in that offense he sustained to his posterity a peculiar relation. It appears also from the representative character ascribed to Christ, (John vi, 37; x, 15; xvii, 2; Isa. liii, 10, 11; Heb. vii, 22; 1 Cor. xv, 20, 23,) taken in connection with the fact that Adam is called his "figure," or type, (Rom. v, 14,) where the reference must be to his representative character, and also taken in connection with the comparison which the apostle draws (Rom. v) between Adam and Christ as to their respective relation to the introduction of sin and of righteousness. Another convincing proof that the posterity of Adam were represented by him in the covenant, we have in the moral character and condition of infants, (Rom. v, 14; 1 Cor. vii, 14,) it being impossible to account for their subjection to the law and its curse but by a reference to the "offense of one," by which "judgment came upon all men to condemnation."

This doctrine of the Bible and of the Confession has been sadly corrupted by many in this land who profess an adherence to the Westminster Standards—affirming that Adam and his posterity were connected only by a principle of "social liability;" according to which his sin was only in some way the occasion of their sin and death, and not the judicial ground of these; and that we have no more to do with the first sin of Adam than with the sin of any other parents Such a view of the subject we regard as wholly unscriptural, and of dangerous tendency. It is the dictate of carnal reason and vain philosophy.

Article IV.—*Of the Fall of Man, and his Present Inability.*

DECLARATION.

We declare, That our first parents did, by their breach of covenant with God, subject themselves to his eternal wrath, and bring themselves into such a state of depravity as to be wholly inclined to sin, and altogether unable, by their own power, to

perform a single act of acceptable obedience to God; and that all their natural posterity, in virtue of their representation in the covenant, are born into the world in the same state of guilt, depravity, and inability, and in this state will continue until delivered therefrom by the grace and righteousness of the Lord Jesus Christ.

Argument and Illustration.

The Declaration that we have given on the fall of man, and its consequences, is in accordance with the Confession of Faith, chap. vi, secs. 2, 3, 4; chap. ix, sec. 3.

That our first parents became by their sin subject to death, appears from the threatening of death pronounced by God, (Gen. ii, 17;) which death includes in it the separation of the soul and body, with its antecedents, as a penal evil, (Rom. vi, 23; 1 Cor. xv, 56; Rom. i, 32;) and the everlasting separation from his favor and presence of both soul and body, as appears from the contrast which the apostle draws between the sin and death introduced by Adam, and the righteousness and life introduced by Christ, (Rom. v, 12, 18;) and also from the terror, shame, and confusion into which our first parents were thrown, and their disposition to hide themselves from the presence of the Lord God, (Gen. iii, 7, 8;) all which, with the provision of grace revealed for their restoration, (Gen. iii, 15, 21,) clearly indicate that the condition of our first parents was one of guilt, depravity and inability.

That this is the state in which the posterity of Adam come into the world, follows as a necessary consequence from his representative character, which we have before proved; his sin is theirs, and is so imputed to them by the righteous Judge of all. Accordingly we find men declared to be in a state of condemnation, (Rom. iii, 19; v, 16, 18; Gal. iii, 10,)—of death, (Rom. v, 12, 14,)—having an understanding darkened, (Jer. iv, 22; 1 Cor. ii, 14; Eph. iv, 18,)—a will opposed to the will of God, (Rom. viii, 7; Col. i, 21; Rom. i, 30,) a mind and a conscience defiled (Tit. i, 15; 1 Tim. iv, 2; Heb. ix, 14,)—affections corrupted, (Rom viii. 5,)—and the body subjected to a state of sinful subservience, (Phil. iii, 19, 21; Rom. vi, 13; James iii, 6; Rom. iii, 13, 15.) This state of condemnation and depravity is universal, extending to every individual of the human family, (Rom. iii, 9, 19; John iii, 6,)—total, corrupting the whole man, (Gen. vi, 5; Ps. xiv; Jer. xvii, 9,)—native, having been brought with us into the world, (Ps. li, 5; John iii, 6; Eph. ii, 3.)

Such being the condemnation and depravity of all men, their inability to believe, repent, or by their own power to do any thing which is pleasing to God, follows as a necessary consequence. But the proof of man's inability does not depend upon inference. The Saviour says, (John xv, 5,) that *without him we can do nothing. We cannot come to him*, unless divinely

drawn, (John vi, 44.) Paul declares that we are *without strength*, (Rom. v, 6.) We are represented as *dead*, (Ehp. ii, 1,)—corrupt trees, *which cannot bring forth good fruit*, (Matt. vii, 17, 18.) This inability of man is also supposed in the Scripture doctrine of the necessity of a change of state and of heart, in order to his walking with God in newness of life, (Rom. vii, 4; Eph. ii, 10; Phil. ii, 13.)

Many who profess an adherence to the Westminster Standards, claim for the sinners what is called a "natural ability" to believe, repent, and perform good works. The expression conveys an erroneous idea, if it be used in any other sense than simply to affirm that man is still in possession of his rational faculties; but if used in this sense, it is an improper expression; it claims for man more than this—it claims for him, what he has not, in any sense, an ability to do what God requires him to do.

Man's responsibility to God is no proof of his ability. This ability he possessed in Adam, and in him lost it. It is also an inability which involves in it opposition to God and his law, which, of course, cannot be excused, (John iii, 19.) He, moreover, does not perform towards God even those natural acts which God requires of him, and thereby shows that a *sense* of inability is not the motive of his disobedience. And let it be remembered also that strength is freely offered in the gospel, (Nah. i, 7; Ps. xxvii, 14; Isa. xl, 29.) Of this strength we are commanded to take hold, (Isa. xxvii, 5.)

We therefore solemnly testify against the following errors:—that there is no such thing as original sin—that infants come into the world as perfectly free from corruption as Adam was when he was created; that by original sin nothing more is meant than the fact that all the posterity of Adam, though born entirely free from moral defilement, will always begin to sin when they begin to exercise moral agency, and that this fact is somehow connected with the fall of man; that there is no such thing as imputed sin; that the impenitent sinner is, by nature, and independently of the aid of the Holy Spirit, in full possession of all the powers necessary to a compliance with the commands of God—and that if he labor under any kind of inability, natural or moral, which he could not himself remove, he would be excusable for not complying with God's will.

Article V.—*Of the Nature and Extent of the Atonement.*

DECLARATION.

We declare, That our Lord Jesus Christ did, by the appointment of the Father, and by his own gracious and voluntary act, place himself in the room of a definite number, who were chosen in him before the foundation of the world; so that he was

their true and proper legal Surety; and as such, did, in their behalf, satisfy the justice of God, and answer all the demands which the law had against them, and thereby infallibly obtain for them eternal redemption.

Argument and Illustration.

The doctrine here declared is the doctrine of our Confession, chap. viii, sections 3, 4, and 8.

That our Lord sustained the character and relation of a Surety and Substitute, is, we believe, unequivocally taught in the word of God. He is called (Heb. vii, 22,) "the Surety of a better testament," (covenant.) He was "made under the law, to redeem them that were under the law," (Gal. iv, 4, 5.) He is represented as acting not for himself, (Dan. ix, 26,) but *for* (or instead of) his people in the work of salvation, (1 Pet. iii, 18; Matt. xx, 28; Isa. liii, 5.) Our "iniquities" were "laid upon him," (Isa. liii, 6.) He "bore our sins," (Heb. ix, 28; 1 Pet. ii, 24.) He "was made sin for us," (2 Cor. v, 21.) He was "made a curse for us," (Gal. iii, 13.) This truth also appears from the vicarious character of the typical sacrifices under the ceremonial law, (Lev. xvii, 11; Heb. x, 1—12; Lev. iv, 24; Lev. xvi, 21.) On no other principle can we reconcile the sufferings endured by Christ with the holiness of his nature and life, and with the love of the Father for him, both which are asserted in the Scriptures, (Luke i, 35; Acts iv, 27; 2 Cor. v, 21; Matt. iv, 17; John xvii, 24.) As the Surety of his people, our Lord represented them in law; and in this light he is clearly exhibited to us in Romans v, 12—18. These proofs fully establish the truth of our declaration, that our Lord was the true and proper legal Surety of his people.

We have also declared that our Lord, as the Surety of his people, satisfied the justice of God, and answered all the demands which the law had against them. If Christ did, as we have seen, take the place of his people in law, he must have done all this, and nothing less than this.

Retributive justice enters essentially into the character of God as Lawgiver and Judge, (Ps. ix, 8; Rom. ii, 6—9; Rom. vi, 23; 2 Thess. i, 6—8; Heb. x, 30, 31; Prov. xi, 21.) This being the case, it was necessary that, as one who was "made under the law," he should make satisfaction to the retributive justice of God in behalf of his people: or, in other words, that he should suffer in their room the penalty of the law. Accordingly, we find the great Lawgiver himself represented as dealing with him in what he suffered through the instrumentality of others, (John xix, 11; Acts ii, 23; Acts iv, 27; Isa. liii, 10.) It is only on this principle that we can account for his amazement and agony in the garden, (Luke xxii, 42—44); and his bitter lamentation on the cross, (Mark xv, 34.) That our Lord satisfied

the justice of God by suffering the penalty of the law, is asserted in Galatians iii, 10, 13: "As many as are of the works of the law, are *under the curse;*" "Christ hath redeemed us from the curse of the law, *being made a curse for us*" The same important truth is also exhibited to our view by the word "sacrifice," which is frequently applied to the sufferings of Christ. This word, especially when interpreted in the light of the ancient types, clearly involves the idea of the satisfaction of justice, in the strict and proper sense of that term, (Heb ix, 26; x, 5—12.) In no other way can we reconcile the sufferings of Christ with the justice of God the Father, in his dealings with his Son; or see how God can be "just," and yet "justify the ungodly," (Isa. liii, 10; Rom. iv, 5.)

As the vicarious character of Christ involves the idea that he satisfied the retributive justice of God for those for whom he was made under the law, so it also involves the idea that he perfectly obeyed all the precepts of the law for them. The law, under which he was made as the Substitute of sinners, required obedience as the condition of life; and consequently, it was necessary that this obedience should be rendered by Him who came that we might have life, (Tit. i, 2; Matt. v, 17, 18; Rom. x, 4.)

This doctrine of the suretyship and satisfaction of Christ stands opposed to the ideas, that in the sufferings of Christ there was not an endurance of the penalty of the law, but that they were simply designed as a substitute for the infliction of the penalty; that the whole legal system has been suspended by the atonement; that the satisfaction rendered by Christ was simply a satisfaction to the principles of what some call general or public justice, and that its only effect is to render it consistent with God's honor to propose lower terms of salvation to the sinner, such as faith, repentance, and sincere obedience,—ideas which are held most inconsistently by some professed Presbyterians.

We have further declared, that the satisfaction and obedience of Christ were rendered by him in the room of a definite and a chosen number. That this was the case follows as a necessary consequence from their vicarious character, taken in connection with the fact that some will be lost. (Matt. xxv, 41.) While his death possessed, intrinsically, an infinite value, and must have been sufficient as a ransom for all mankind, had it been the design of God that all mankind should be redeemed by it, the Scriptures clearly represent him as giving his life for a definite number, called "his seed," (Isa. liii, 10, 11,)—his "sheep," (John x, 15, compared with verses 26, 27, and Matt. xxv, 12, 33,)—his "church," (Eph. v, 25.) They are some *out* of all nations, (Rev. v, 9, 10,) and such as were *given to him by the Father*, (John xvii, 2, 4, 6.) The very terms, "redeem" and "ransom," which are used to express the work of Christ, clearly imply this, unless all shall actually be saved; for justice can have no claims upon those for whose deliverance an adequate price has been paid. Christ himself expressly declares that he did not *pray* for any but his sheep; and it is altogether unreason-

able to suppose that he would exclude from his prayers, as a priest, any for whom as a priest he had laid down his life. It is true that universal terms are employed in connection with the atonement; but they will be found, upon examination, to refer to the atonement of Christ as distinguished from the Levitical atonement, which was restricted to the Jewish nation, (Rom. iii, 22, 23, 29,)—or to the applicability of the atonement to all, (1 Tim ii, 6,)—or to the exclusion of every other way of salvation, (1 John ii, 2,)—or to the offer of salvation to be made to all, (2 Cor. v, 19.)

These views in reference to the nature and extent of the atonement, which we have exhibited, and which we have shown to be in accordance with the Scriptures, clearly involve the idea set forth in our Declaration, that the satisfaction and obedience rendered by Christ for his people, infallibly secure their salvation, and of course stand opposed to the idea that Christ did not die, properly speaking, in the room of sinners; but only for sin in general, with the view merely of rendering salvation attainable, and equally attainable, by all. Such an idea is directly contrary to the Scriptures, which represent him as dying, not merely for our sins, but for (or in the room of) persons, (Isa. liii, 4—6; Matt xxvi, 28; 1 Pet. iii, 18; Rom, v, 6; 1 Thes. v, 10; John x. 15;) and which also represent the salvation of these persons as infallibly sure, (Rom viii, 29, 30; 2 Tim. ii, 19; Rom. vi, 11; Tit. ii, 14; Eph. v, 25—27,) which it would not be if he died alike for all, and that only to render salvation possible.

Correct views in relation to the nature and extent of redemption are necessarily and intimately connected, and it is a matter of the utmost importance that the truth on both these points be clearly perceived and faithfully maintained.

Article VI.—*Of Imputed Righteousness.*

Declaration.

We declare, That in justification there is an imputation to the believer of that righteousness, or satisfaction and obedience, which the Lord Jesus Christ, as the surety of his people, rendered to the law; and that it is only on the ground of this imputed righteousness that his sins are pardoned, and his person accepted in the sight of God.

Argument and Illustration.

This Declaration is evidently in accordance with the Confession of Faith, chap. xi.

The imputation of the righteousness of Christ, is placing to the account of the believer in Christ what he did as the Substitute and Surety of his

people. The truth of the preceding Declaration follows, as a necessary consequence, from the doctrine that we have already established in relation to the substitution of Christ in the room of his people; and hence, it is denied only by those who deny that as a Substitute he fulfilled the law, and endured its penalty. This doctrine, however, is not less clearly taught in the Scriptures. God is said to "impute righteousness without works," (Rom. iv, 6, 23.) We are said to be "made the righteousness of God in him," (2 Cor. v, 21.) Christ is said to be "made unto us righteousness," (1 Cor. i, 30.) "By the obedience of One, many" are said to be "made righteous," (Rom. v, 19.) Christ is "called—THE LORD OUR RIGHTEOUSNESS," (Jer. xxiii, 6.) "In the Lord," we are said to "have righteousness," (Isa. xlv, 24.) "Of his righteousness, even of his only," we are to "make mention," (Ps. lxxi, 16.) "The righteousness of God" is said to be "unto all and upon all them that believe," (Rom. iii, 22.) These passages fully establish the doctrine of the imputation of the righteousness of Christ as the ground of the believer's justification before God. As Jehovah is a just God, if we are justified by him, it must be either on the ground of our own righteousness, or that of a substitute, (Ex. xxiii, 7.) That we are justified on the ground of our own righteousness is expressly denied, (Rom. iii, 19—21; Gal. ii, 16; iii, 10; James ii, 10.) Hence it follows, that the righteousness of Christ is the only ground of our justification.

Some affirm that the believer is justified on the ground of his faith. This, however, is to pervert the office of faith in the justification of the soul, which is simply as an instrument to "receive the gift of righteousness," (Rom. v, 17,) or Christ as "the Lord our righteousness," (John i, 12; Rom. xiii, 14; Heb. vi, 18.) Faith, though the gift of God, (Eph. ii, 8,) and a grace of the Spirit (Gal. v, 22.) is nevertheless the act of the believer, in which he performs a duty required by God, (1 John iii, 23; John xiv, 1; John vi, 29.) If, then, he is pardoned and accepted by God on the ground of his faith, his justification is of works, which the Scriptures expressly deny, (Rom. iii, 20; iv, 6; ix, 11; xi, 6.) Again, the fact of the sinner's justification *by faith* is referred to as evincing his justification to be *by grace*, (Rom. iv, 16; Eph. ii, 8. 9.) It would, however, evidently fail to evince this if he were justified *on account of* his faith, and not simply *by faith*, as an instrument. To affirm that God accepts of our faith as a justifying righteousness for the sake of Christ, does not in the least change the aspect of the doctrine, or render it less subversive of the grace of Christ in the salvation of the sinner.

We therefore testify against the following sentiments that have been maintained by some, the symbol of whose faith is the Westminster Confession:—That under the gospel, sinners are not justified by having the obedience of Jesus Christ set down to their account; that Christ owed all his obedience to the law for himself; that faith is itself a righteousness,

and as such is the condition of the sinner's justification before God; that the expression, "righteousness of God," so frequently occurring in the Scriptures, never means the ground of the sinner's justification, but only God's method of justifying sinners.

Article VII.—*Of the Gospel Offer.*

DECLARATION.

We declare, That the gospel, taken in its strict and proper sense, as distinguished from the law, is a revelation of grace to sinners as such; and that it contains a free and unconditional offer and grant of salvation through Christ, to all who hear it, whatever may be their character or condition.

Argument and Illustration.

The doctrine here stated accords with the Confession of Faith, chap. x, and Shorter Catechism, quest. 31.

When we speak of the gospel in its strict and proper sense, as distinguished from the law, we understand it simply as a proclamation of good news, which is the literal import of the word, (Luke ii, 10; Cor. xv, 1, 2; Rom. xi, 28.) Although, as such, it comes to all who hear it with divine authority, and binds them to receive and improve it, (Heb. ii, 1—3,) yet it is a revelation of grace to sinners, containing neither precepts nor sanctions, (Rom. vi, 14; Acts xx, 32; 2 Cor. vi, 1.) In this gospel there is a free, unconditional, and unlimited offer of Christ, and salvation in him, to man as guilty and depraved. That there is an *offer* of these in the gospel is evident from the fact that they are received by man, which they could not be if they were not given, (Col. ii, 6; John i, 12; John iii, 27.) That this offer is *free* appears from the fact that it is referred to the love of God, (John iii, 16.) That it is *unconditional*, appears from the guilt, depravity and helplessness of the sinner, (Rom. v, 12, 16; Ps. xiv; Eph. ii, 1.) That it is *unlimited*, being made to all who hear it without any restriction, appears from the express testimony of God's word, (Mark xvi, 15; Isa. lv, 1—3; Prov. viii, 4; Isa. xlvi, 12; Rev. iii, 18; Rev. xxii, 17; John vi, 32, 37.) If the offer of the gospel were not thus made to each sinner who hears it, its rejection could not be, as it is declared to be, a ground of condemnation, (Prov. i, 24; John iii, 18, 36.) Salvation is thus freely offered to all, not because Christ died for all, (which we have seen to be contrary to the Scriptures,) but because there is in his obedience and death a sufficiency of merit for the salvation of all, (Isa. xlii, 21,) and because he is invested by the Father with all power, (Matt. xxviii, 18, 19.)

The doctrine here declared and vindicated, is opposed to the idea that

salvation is to be offered by the minister of the gospel to none but sensible, awakened, or penitent sinners, and that it is only such sinners that are warranted to come to Christ—and that, therefore, sinners are in the first place to prepare themselves to come to Christ, by trying to make themselves sensible of their need of him, and to excite in their hearts desires for his salvation. Such a view of the gospel offer is not only dishonoring to the grace of God, but discouraging to the sinner, as it sets him to work without strength, and gives him no assurance when he is sufficiently prepared for the reception of Christ. Against such views we therefore solemnly testify.

Article VIII.—*Of Saving Faith.*

DECLARATION.

We declare, That in true and saving faith there is not merely an assent of the mind to the proposition that the Lord Jesus Christ is the Saviour of sinners; but also a cordial reception and appropriation of him by the sinner as his Saviour, with an accompanying persuasion or assurance corresponding to the degree or strength of his faith, that he shall be saved by him; which appropriation and persuasion are founded, solely, upon the free, and unconditional, and unlimited offer of Christ and salvation in him, which God makes in the gospel to sinners of mankind.

Argument and Illustration.

This Declaration we make in defense of the doctrine of the Confession, chap. xiv, sec. 2.

Faith, in the general acceptation of the term, is a belief of testimony. Human faith is a belief of human testimony; divine faith is a belief of divine testimony. Now, in order that we may ascertain what is the nature of that faith which respects Christ as a Saviour, we must inquire what is the testimony of God respecting this Saviour. This we have seen in the preceding article to be, that he has made in the gospel a free and unconditional offer and grant of Christ to us as sinners. This is the testimony of God, (1 John v, 10,) and also of Christ himself, (John vi, 32.) This being the case, the believer must, in the exercise of faith, contemplate Christ as given to himself in particular. He sees Christ in the gospel, as made of God unto him wisdom, righteousness, sanctification, and redemption, (1 Cor. i, 30;) and thus seeing him he appropriates him to himself, or receives him as his own Saviour. Hence faith is expressed by terms which clearly imply this direct application of Christ by the believer to himself.

It is called the receiving of Christ, (Col. ii, 6,)—putting on Christ, (Rom. xiii, 14,)—a fleeing to Christ, and laying hold of him, (Heb. vi, 18.)—a feeding on him, (John vi, 51.) This reception of Christ we call *appropriation*, because the believer views the offer which God makes of Christ to him as giving him a warrant to take him as his Saviour. That he thus views him is implied in the very words which express this exercise of the soul, (John xx, 28; Ps. xviii, 1, 2; Ps. xliii, 2—4; Ps. xvi, 2.)

We have declared that in this appropriation there is, according to the degree and strength of the faith exercised, a belief, persuasion, or assurance, that we shall be saved. When the soul receives Christ, and rests upon him, it is *for salvation*. This salvation must, therefore, be in the mind, as a result to be realized. Hence faith is declared to be the *substance* of things hoped for, the evidence (or demonstration) of things not seen. We are exhorted to draw nigh to the Holiest of All in "the full assurance of faith," (Heb. x, 22.) This can only mean that assurance which is in the direct act of faith; for the reason assigned for it is not the work of God in the heart, but the fact that we "have a High Priest over the house of God," (verse 21.) This persuasion, or assurance, is also implied in those passages which represent faith as a building on Christ, (Eph. ii, 20,)—a trusting in him, (Eph i, 12, 13,)—a resting on him, (Ps. xxxvii, 7,)—a leaning on him, (Song viii, 5.)

The assurance of which we have spoken, is different from that "assurance of grace and salvation," of which the Confession speaks, (chap. xvii,) and for which "a true believer may wait long, and conflict with many difficulties before he be a partaker of it." The one rests upon the testimony of God, speaking in his word; the other upon the work of God in the heart. The one may exist without a consciousness or sensible impression of its existence; the other, in the very nature of the case, cannot. Nor do we deny—but on the contrary maintain—that this assurance that is in the nature of faith may be associated with doubts respecting the testimony of God to us in the gospel, (Matt. xiv, 31.)

We deem it a matter of importance that the doctrine which we have exhibited on the subject of faith be maintained by the Church, as it cannot fail to encourage the sinner to close with the offers of the gospel and thus open up to his soul a source of true and permanent peace. If he must know that he is a true believer before he can warrantably say, "Surely in the Lord have I righteousness and strength," where is "the beginning" of that "confidence" which he is to hold "steadfast unto the end?" We therefore solemnly testify against all those who give such an exhibition of faith in the Lord Jesus Christ, and of the offers and promises of the gospel as is calculated to excite a doubt in the mind even of the chief of sinners, that he has a perfect warrant for an assured appropriation of Christ, and of all the blessings of the new covenant.

Article IX.—*Of Evangelical Repentance.*

DECLARATION.

We declare, That the repentance which is a saving grace, is one of the *fruits* of a justifying faith; and, of course, cannot be regarded as a ground of the sinner's pardon, or as necessary to qualify him for coming to Christ.

Argument and Illustration.

The doctrine here presented is that of the Confession of Faith, chap. xv, secs. 2d and 3d.

To prevent misunderstanding, we would distinctly state that the repentance of which we speak, is an essential part of that "holiness without which no man shall see the Lord," (Luke xiii, 3, 5; Acts xvii, 30.) It is, however, as we have declared it to be, a *fruit* of faith. It does not go before faith, but follows after it as an immediate effect. This will appear evident if we consider either the nature of these two acts of the soul, or the testimony of God's word. Whatever may be the nature of the repentance, there must be, in the very nature of the case, belief in order to that repentance. According to the belief, so will the repentance be. He who has no belief in the law, cannot be said, in any sense, to repent of sin as sin: for "sin is the transgression of the law," (Rom. iv, 15; 1 John iii, 4;) and "by the law is the knowledge of sin," (Rom. iii, 20; vii, 7.) There must, then, necessarily, be a legal faith in order to a legal repentance. Now, this legal repentance, or that sorrow for sin which arises merely from a view of the requirements and sanctions of the divine law, may and does precede evangelical faith. The sinner must see that his sin is destroying him before he will think of applying to the Saviour. Faith in the law merely, however, is not saving. Neither is that repentance saving which flows from it. Such was the repentance of Saul, (1 Sam. xv, 24, 30; xxvi, 21,) and of Judas, (Matt. xxvii, 3—5.) Such is "the sorrow of the world," (2 Cor. vii, 10.) Saving faith has a respect to a Saviour offered in the gospel, and the mercy and grace of God in making this offer; and there is the same necessary connection between this faith and that repentance which is saving, as there is between the legal faith and the legal repentance of which we have just spoken. This saving repentance, or repentance unto life, has respect to a God in Christ as one who has been offended by our sins. The sorrow for sin experienced by the true penitent, springs up in the heart as an immediate result of that view which the believing soul takes of sin as committed against the God of grace, revealing and making over to us Christ with all his saving benefits. It is therefore, necessarily, the fruit of faith, and as different from a mere legal repentance, as is the faith which produces it from a mere legal faith.

The Scriptures also clearly exhibit true and saving repentance to us in this light, as may be seen by consulting the following passages: Zech. xii, 10; Jer. xxxi, 18, 19; Ezek. xxxvi, 26—31; Luke xv, 20, 21.

This rational and scriptural view of repentance shows the error of those who would call the sinner to repentance, either as a means of appeasing the wrath of God against him for his sin, or as qualifying him for the reception of Christ by faith.

Against such an exhibition of repentance we testify, as dishonoring to the grace of God and to the atonement of Christ, and as tending to discourage the sinner from making an immediate application to Christ.

Article X.— *Of the Believer's Deliverance from the Law as a Covenant.*

DECLARATION.

We declare, That although the moral law is of perpetual obligation, and consequently does and ever will bind the believer as a rule of life, yet as a covenant, he is by his justification through Christ, completely and forever set free from it, both as to its commanding and condemning power, and consequently not required to yield obedience to it as a condition of life and salvation.

Argument and Illustration.

This Declaration is in accordance with the Confession of Faith, chap. xvi, and Larger Catechism, ques. 97.

We have said that the moral law does, and ever will, bind the believer as a rule of life. That this is the case appears from the very character of the law as "holy, just and good," (Rom. vii, 12,)—from the nature of that principle which is said to fulfill the law, namely, love, (Rom. xiii, 10,)—from the sovereignty and supremacy of God as Lawgiver, he having given but one moral law, (Isa. xxxiii, 22; James iv, 11, 12,)—from the preface to the ten commandments, setting forth as a reason why we should obey the law, not only the sovereignty of God, but also his character as a Redeemer, which reason, in the case of the believer, will always be in force, (Ex. xx, 1, 2,)—from the declared end of Christ's death, which is to make us "zealous of good works," (Tit. ii. 14.)—from the charge of God to his people to "remember the law of Moses," (Mal. iv, 4,)—and from the express declaration of the apostle that we are "not without law to God, but under law to Christ," (1 Cor. ix, 21.)

While, however, believers are bound to keep the whole law, and to seek after perfect conformity to it as a rule of life, it is nevertheless a truth

clearly taught in the word of God that they are wholly and forever delivered from it as a covenant, promising life in case of obedience, and threatening death in case of disobedience. Believers are declared to be "delivered from the law," (Rom. vii, 6,)—"not under the law, but under grace," (Rom. vi, 14,)—and Christ, in whom they are "found, not having their own righteousness, which is of the law," is declared to be to them "the end of the law," (Phil. iii, 9; Rom. x, 4.) The apostle expressly declares it to be the privilege of believers that they are "redeemed from the curse of the law," (Gal. iii, 13.) Deliverance from the curse of the law, as a covenant implies deliverance from its command as a covenant; for if it *command* believers in this character, it must also *punish* them when they transgress it. The complete freedom of believers, both from the perceptive and penal power of the law as a covenant, further appears from the fact that Christ was, as a Surety, made under this law in this form, and in the name of his people fulfilled its precepts, and suffered its penalty, (Gal. iv, 4, 5; Matt. v, 17; Gal. iii, 13.) The same truth also appears from all those passages which represent the believer as justified by Christ and his righteousness, (2 Cor. v, 21; Rom. v, 18, 19,)—as justified without works, (Rom. iii, 20; iv, 6,) and as justified by grace, (Rom. iii, 24; Tit. iii, 7.)

Such being the blessed privilege of the believer, his obedience to the law, when it is of an evangelical nature, and such as is pleasing to God, does not spring from a slavish fear of God's vindictive wrath, or a hope of life on the ground of his own works, (Luke i, 74; 1 John iv, 18; Rom. viii, 15,) —but from faith in God as his new covenant God in Christ, (Deut. x, 20, 21; 1 Pet. i, 17; Tit. ii, 14.) In rendering this obedience to the law as a rule of life, the gospel presents to us the most powerful considerations, such as the love of the Father in sending his Son to save us, (1 John iv, 8, 9,)—the love of Christ in giving his life to redeem us, (1 Cor. vi, 19, 20,)—the love of the Spirit in applying this redemption, (Eph. iv, 30,)—and the hope of a glorious immortality in heaven, (1 John iii, 2, 3; Matt. v, 8; Heb. xii, 14.)

We deem it a matter of the greatest importance that the doctrine of the believer's exemption from the law be distinctly set forth, as its belief is necessary to a life of holiness, (Rom. vii, 4; Gal. ii, 19,)—and to the performance of those good works that are acceptable to God, (Eph. i, 6; 1 Peter ii, 5,)—and to the cultivation and enjoyment, by the believer, of a true and heavenly peace, (Rom. v, 1, 2.)

Article XI.— *Of the Work of the Holy Spirit.*

Declaration.

We declare, That the Holy Spirit, the third person of the Trinity, does, by a direct operation accompanying the word, so

act upon the soul as to quicken, regenerate, and sanctify it; and that without this direct operation, the soul would have no ability to perceive, in a saving manner, the truths of God's word, or yield to the motives which it presents.

Argument and Illustration.

The statement here made is in accordance with the Confession of Faith, chap. x.

The Scriptures clearly hold forth the idea that the Holy Spirit does, in a gracious and supernatural way, operate upon the soul. Such an operation is implied in the names by which it is expressed. It is called a creation, (Eph. iv, 24.)—a renewing of the Holy Ghost, (Titus iii, 5,)—an opening of the eyes, (Ps. cxix, 18.)—an opening of the understanding, (Luke xxiv, 45.)—a quickening, (Eph. ii, 1,)—the giving of a heart of flesh, (Ezek. xxxvi, 26,)—a circumcising of the heart to love the Lord, (Deut. xxx, 6.) These expressions clearly intimate a direct and supernatural operation of Divine power upon the soul. The necessity of such an operation appears from the condition of the sinner as exhibited in the word of God. He is represented as dead in sins, (Eph. ii, 1,)—as blind, (Luke iv, 18; Rev. iii, 17; Eph. iv, 18.) In accordance with all this, God is represented as working in the soul, (Eph. iii, 20; Phil. ii, 13; Col. i, 29; 1 Thess. ii, 13; Eph. ii, 10.)

This doctrine stands opposed to the idea that the regeneration and sanctification of the soul are the result of mere moral suasion, or the bare presentation of truth to the mind. Such is the natural condition of the sinner, that without the direct operation of the Spirit of God on his soul, the doctrines, precepts, invitations and warnings that are contained in the word, must necessarily be ineffectual. He is blind, and must therefore have his eyes opened, that he may see: he is dead, and must therefore be quickened, in order that he may hear. The apostle expressly tells us. (1 Cor. ii, 14,) that the natural man *cannot know* the things of the Spirit of God, because they are spiritually discerned. David prays (Ps. cxix, 18,) to God to open his eyes, *that he might behold wondrous things out of his law.* The apostle prays (Eph. i, 17, 18,) that God would give those to whom he wrote, the spirit of wisdom and revelation in the knowledge of Christ, the eyes of their understanding being enlightened, *that they may know what is the hope of his calling.* The Saviour, we are told, (Luke xxiv, 45,) opened the understanding of the disciples, *that they might understand the Scriptures.* The Lord opened the heart of Lydia, *that she attended to the things that were spoken of Paul,* (Acts xvi, 14.) Paul says: "I have planted, Apollos watered, *but God gave the increase.*" (1 Cor. iii, 6—9.) These passages clearly show that there is an operation of Divine power, distinct from that of the word, and by which alone the word is rendered efficacious; yet, though this operation is distinct from the word, it is not ordinarily without the

word, (1 Pet. i, 23; Rom. x, 13—17; 1 Cor. iv, 15; 2 Thess. ii, 13.) The word is the light and food of the soul, (Ps. cxix, 103, 105.) The Spirit of God, in thus operating upon the soul as a Spirit of light and truth, does not impart any new faculties to the soul, but quickens and brings into exercise, and sanctifies those which the sinner already possesses. Nor is there any violence done to the soul: the sinner is drawn, (John vi, 44, 65,) and made willing in the day of God's power, (Ps. cx, 3.)

It follows as a necessary inference, that the sinner is altogether passive in regeneration, it being the communication of a principle of spiritual life to the soul; and not, as some contend, a mere change of purpose.

Article XII.—*Of the Headship of Christ.*

DECLARATION.

We declare, That our Lord Jesus Christ, besides the dominion which belongs to him as God, has, as our God-man Mediator, a twofold dominion, with which he has been invested by the Father as the reward of his sufferings. These are a dominion over the Church, of which he is the living Head and Lawgiver, and the source of all that Divine influence and authority by which she is sustained and governed; and also a dominion over all created persons and things, which is exercised by him in subserviency to the manifestations of God's glory in the system of redemption, and the interests of his Church.

Argument and Illustration.

The doctrine of Christ's Headship, as above exhibited, is in accordance with the Confession, chap. ii, sec. 1.

The statement we have made on this important subject affirms Christ to have, as Mediator, a dominion over his Church. For this we have the express testimony of the Divine word. He himself calls the Church *his* kingdom, (John xviii, 36.) God, the Father, in speaking of him, says, (Ps. ii, 6,)—"I have set my king upon my holy hill of Zion." The angel that announced his birth declared that he should "reign over the house of Jacob for ever," (Luke i, 33.) The prophet Isaiah (Isa. ix, 6,) declared that "the government shall be upon his shoulder;" and Paul speaks of him as "a Son over his own house," (Heb. iii. 6.) It is, therefore, his exclusive prerogative to provide for the preservation and perpetuation of his Church. In order to this he communicates grace. Hence he is said to be the Head of the Church, (Eph. v, 23,) and the Church is said to be his body, (Eph. v, 23;) plainly implying that all gracious and saving influ-

ences proceed from him, [John xvi, 26.] The authority, also, to appoint officers and institute laws and ordinances must, in virtue of his prerogative as King of Zion, belong to him alone; and to him it is expressly ascribed, (Isa. ix, 7; xxii, 22; Matt. xxviii, 18—20; Eph. iv, 8—13; John xx, 21.) It is, therefore, an unwarranted assumption of power, and a direct encroachment on the rights of the Lord Jesus Christ as King and Head of his Church, for any man, or any body of men, either in the Church or State, to exercise or claim a legislative power in relation to the doctrine, government, worship and discipilne of the Church, (Matt. xv, 9; Isa. viii, 20.)

We have also, in the above Declaration, ascribed to our Lord Jesus Christ a dominion over all created persons and things. The testimony of Scripture in proof of this, is equally direct and explicit. All power is given unto him in heaven and in earth, (Matt xxviii, 18.) God has given him a name which is above every name, (Phil. ii, 9.) He has set him at his own right hand in the heavenly places, far above all principality, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the Head over all things, (Eph. i, 20—22.) He has put all things in subjection under his feet, and left nothing that is not put under him, (Heb. ii, 8.) He has given him power over all flesh, (John xvii, 2.) Jesus has the keys of hell and death, (Rev. i, 18.) These passages clearly hold forth the idea that Christ, as Mediator, possesses universal power.

This dominion over all persons and things, we have declared to be exercised by our Lord Jesus Christ, in subserviency to the manifestation of God's glory in the system of redemption, and the interests of his Church. This follows as a necessary consequence from the fact that this power has been delegated to him as Mediator; for the distinct and formal end of the mediatorial office is the manifestation of the glory of God as the God of grace, and in subordination to this, the salvation of an elect world. Hence our Lord is said to be Head over all things *to the Church*, (Eph. i, 22,)—to have power over all flesh, *that he should give eternal life to as many as the Father gave him*, (John xvii, 2;) and all things, we are assured, work together *for good to them that love God*, (Rom. viii, 28.) The subsidiary character of this dominion of Christ over all persons and things, is also clearly taught in the vision of the wheels seen by Ezekiel, (Ezek. i, 19, 20.) Accordingly, we find our Lord, as Mediator and Redeemer of his people, overthrowing nations to make way for his Church, (Hag. ii, 7; Heb. xii, 26, 27; Dan. ii, 44,)—raising up rulers that knew him not, to deliver his people from oppression, (Isa. xlv, 13,)—employing wicked men to correct them, (Isa. x, 7,)—and punishing these wicked men for their malignant opposition to them, (Isa. li, 22, 23; Isa. xxxiv, 2, 8; Dan. vii, 26, 27; Isa lxiii, 1—7,)—casting the ungodly into hell, (2 Thess. i, 6—9,)—exercising a

control over Satan, the god of this world, (Luke x, 18; John xii, 31; Rev. xx, 7, 10; Mark xvi, 17, 18,)—and employing even the inferior parts of creation as instruments of good to his people, and of evil to their enemies, (Ex. viii, 9, 10; Ps. cxlviii, 8.)

Such being the universal dominion of our Lord as Mediator, it follows that all intelligent beings to whom he has been revealed in this character, are bound to acknowledge his mediatorial supremacy in all their respective stations and relations. The angels are called upon to do so, (Heb. i, 6.) This is enjoined upon all men, (Phil. ii, 10; Col. iii, 17.) It is required of civil magistrates, (Ps. ii, 10—12; Isa. lx, 12; Ps. lxxii, 10, 11.) While this, however, is unquestionably the duty of the civil magistrate, a failure to perform this duty does not, of itself, as our Confession truly declares, (chap. xxiii, sec 4,) "make void his just and legal authority, nor free the people from their due obedience to him." Nor is he, on the plea of regarding the authority of Christ as Mediator, to do violence to the rights of conscience, or encroach upon the liberty of the Church as a distinct and independent kingdom. The civil magistrate, as such, is bound, as are all others in their respective spheres and relations, to recognize the authority of Christ in the performance of the duties that are *appropriate to his calling*, and ever to keep in view *the nature and end* of his calling.

We deem it a matter of importance that the doctrine which we have declared in relation to the headship of our Lord and Saviour Jesus Christ, be faithfully maintained, and distinctly exhibited by the Church, as it has an important bearing upon the honor of Christ, the purity of the Church, and the welfare of civil society, and cannot fail, when duly appreciated by Christians, to impress their hearts with a sense of the obligations that are resting upon them to devote themselves to his cause, and to labor for the spread of his gospel throughout the world.

Article XIII.—*Of the Supremacy of God's Law.*

DECLARATION.

We declare, That the law of God, as written upon the heart of man, and as set forth in the Scriptures of the Old and New Testaments, is supreme in its authority and obligations; and that where the commands of the Church or State are in conflict with the commands of this law, we are to obey God rather than man.

Argument and Illustration.

This Declaration is in accordance with the Confession, chap. i, sec. 2, chap. xx, sec. 2.

The Declaration we have made on this subject is so plainly in accordance with the principles of the word of God, that it seems to be scarcely necessary to adduce any arguments in its defense; and yet the principle which it embodies has been not a little opposed in this land by some, and entirely lost sight of by many professing Christians. Subjection to civil and ecclesiastical authorities is strictly enjoined upon us in the word of God, (Rom. xiii, 1—7; Tit. iii, 1; 1 Pet. ii, 13; Heb. xiii, 17,) and it is no doubt, therefore, a principle of the Bible, as well as of our Confession of Faith, that "they who, upon pretense of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God," Confession of Faith, chap. xx, sec. 4,) yet the power must be "lawful;" and the "exercise," even of that power, must be "lawful," to make resistance of the ordinance of God. When, therefore, either the Church or State passes laws requiring us to do what the law of God forbids us to do, obedience to such laws would be resistance to him who is the *source*, (Rom. xiii, 1,) of all authority. Authority exercised in opposition to the law of God, is so far null and void, and cannot bind the conscience. Open and violent resistance may not be a duty; for it is sometimes the duty of Christians to take wrong, and submit to oppression, (Matt. v, 39; 1 Cor. vi, 7; 1 Pet. ii, 18.) Yet where human authority requires us to do what the law of God forbids, or forbids us to do what the law of God requires, it is in that particular instance to be disregarded by us, let the consequences be what they may. Upon this principle Daniel acted with divine approbation. A "royal statute" was enacted, forbidding a petition to be asked of any god or man, save the king, for thirty days. This statute Daniel violated, (Dan. vi, 7—10.) Upon this principle, also, did Shadrach, Meshach and Abednego act, in refusing, at the command of the king, to worship the image which had been set up, (Dan. iii, 18.) Upon this principle, also, did the apostles act when commanded that they should not speak in the name of Jesus, affirming that they ought to "obey God rather than man," (Acts v, 29.) Those, therefore, who plead the statutes of man as a justification for the doing of what the word of God forbids, are guilty of exalting human laws above the divine law. Those who pass unrighteous decrees expose themselves to the displeasure of that God who "has prepared his throne in the heavens," and whose "kingdom ruleth over all, (Ps. ciii, 19; Isa. x, 1, 2;) and those who carry out those decrees, "have fellowship with the throne of iniquity," (Ps. xciv, 20.)

We therefore solemnly testify against those who will plead the law of the land or of the Church as a reason for doing what the law of God forbids, and against those who do not oppose those sins that have received the sanction of law.

Article XIV.—*Of Slaveholding.*

DECLARATION.

We declare, That slaveholding—that is, the holding of unoffending human beings in involuntary bondage, and considering and treating them as property, and subject to be bought and sold—is a violation of the law of God, and contrary both to the letter and spirit of Christianity.

Argument and Illustration.

This Declaration is in accordance with the Confession of Faith, chap. iv, sec. 2, Larger Catechism, ques. 142.

That slaveholding is, as we have declared it to be, a violation of the law of God, will appear from the following considerations:

1. The word of God represents the whole human family as possessing a common nature. The slave is a *man*—as really and truly a man as the most gifted and illustrious of the human family. He is a child of Adam, who was made in the image and after the likeness of God, (Gen. i, 26.) He is of "one blood" with him who holds him in bondage, (Acts xvii, 26) This being the case, his natural rights must be the same as those of any other. If man possesses, by the law of his creation, any natural and inalienable right, that right must be inconsistent with the condition of a person who is considered and treated as property, subject to be bought and sold. Slaveholding, then, is at war with humanity.

2. The word of God, in the grant of dominion which it makes, restrains the power of man thus to treat his fellow man. He has, by the authority of God his Creator, dominion over all the lower creatures, (Gen. i, 26.) The possession of such a dominion by a person is, in its very nature, inconsistent with his condition as a slave—a person who is himself considered and treated as property. While, therefore, he is held in this condition, the grant of his Creator is rendered a nullity. Nor is this all: while this grant of dominion secures to the slave his right to liberty, it interdicts, by the clearest implication, the assumption of that right which the slaveholder claims. The grant of his Creator gives him dominion *over the lower creatures.* These he may make his property; thus far his dominion as owner extends, but no farther. Slavery, however, assumes this power. It reduces to the condition of property him who, by divine right, is lord of all. (Ps. viii, 6.)

3. The law of God recognizes the right of all men to use the powers of body and mind, which their Creator has given them, in the pursuit of happiness. It sanctions labor with a view to their support, (Gen. ii, 15; iii, 23; 1 Thess. iv, 11; 2 Thess. iii, 10—12.) But slavery, while it dooms its victims to toil, lays its hand upon the fruits of that toil, and appropriates it to

him who has not performed the labor. It thus takes away from man that incentive to labor which the Creator has given to him, by giving to him a right to its fruits. The slave, being himself the *property* of another, can own nothing, and of course can acquire nothing.

4. The law of God enjoins it upon masters to give to their servants "that which is just and equal," (Col. iv, 1.) The slaveholder gives nothing to his slave, *as a right acquired by labor*. What he gives *as a slaveholder*, has a reference merely to the support of his slave, that he may thereby be qualified to labor. The fruits of that labor he appropriates to himself. He therefore violates the law of *justice* enjoined upon the master, and exposes himself to the wo pronounced against him who "useth his neighbor's services without *wages*, and giveth him not *for his work*," (Jer. xxii, 13.) Neither does he give his servant that which is "equal." There is no proportion between the labor performed by the slave and what he receives from his master. The slave may be hired out to another, by whom he is fed and clothed; but the *owner* of the slave receives from the man to whom he is hired, the wages. Nor is there any proportion between what the *slave* receives and what another receives who performs the same amount of work. He therefore violates the principle of *equality*, which he is bound by the law of God to observe.

5. The law of God recognizes marriage as the right of all, (Heb. xiii, 4.) It requires the parties to dwell together, (1 Pet. iii, 7,) and makes the relation indissoluble by man, (Gen. ii, 24; Matt. xix, 6.) But the right which the slaveholder claims to his slave as his property, subject to be bought and sold, is in direct conflict with these divine requisitions. He may, by the exercise of his right as a slaveholder, forbid his marriage, or place him in circumstances in which he cannot enjoy this divine right; or if married, he may, at will, entirely and forever separate the parties. The laws which govern and control property imply all this.

6. The law of God requires parents to bring up their children in the nurture and admonition of the Lord, (Eph. vi, 4.) The slaveholder, in virtue of the relation which he sustains, and by the right of ownership which he claims, may not only interfere with the government of the parent over his children, but entirely and forever separate them from each other.

7. The law of God requires every man to search the Scriptures, (John. v, 39.) The right of the slaveholder interferes with this. The laws which govern all property necessarily secure to him the right of prohibiting his slave from doing any thing which may operate against the attainment of the end for which this species of property, in common with all others, is held—his own gain.

8. The law of God forbids man-stealing, (Deut. xxiv, 7; 1 Tim. i, 9, 10.) In this the alleged right of one man to make merchandize of his fellow man, must have originated. As the fountain is corrupt, the stream cannot be pure.

The foregoing considerations clearly show this relation to be, as we have declared it to be, in violation of the law of God.

We have also declared it to be contrary both to the letter and spirit of Christianity. What says the Author of Christianity? He says:—"All things whatsoever ye would that men should do to you, do ye even so to them," (Matt. vii, 12.) There is no slaveholder who would not resist being made a slave, and who would not feel an irrepressible conviction that a wrong had been done him. This being the case, he is bound by this express precept of the Saviour to break the yoke and let the oppressed go free, (1 Cor. vii, 21; Isa. lviii, 6.) And what is the spirit of Christianity? It is surely love, (Rom. xiii, 10; 1 John iv, 20, 21; Luke x, 27—37.) Is not, however, the reduction of a fellow being (he may be a brother in Christ) to the condition of a piece of property, liable to be bought and sold, in violation of this holy and divine principle? Who, that is not a stranger to the impulses of a Christian's heart, will deny it?

We have, therefore, in the law of God, and in the letter and spirit of Christianity, abundant reasons for testifying against slaveholding as a sin, and consequently a disqualification for membership in the Church of Christ. It is the relation itself, which we have examined in the light of Scripture, and which we have found to be so inconsistent with it, and not the many cruel laws which blacken the statute books of the slaveholding States, and the many gross and fearful evils that result from this relation. A consideration however, of these laws and evils which everywhere attend it, cannot fail to impress the mind with a sense of the inherent wickedness of the system.

Article XV.—*Of Secret Societies.*

DECLARATION.

We declare, That all associations, whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy, or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity, and Church members ought not to have fellowship with such associations.

Argument and Illustration.

This Declaration is in accordance with the Confession of Faith, chap. xxii, secs. 1—5.

In making the above Declaration, it is freely admitted that there are many things with which an individual becomes acquainted which it would be improper for him to reveal, (Prov xi, 13; xx, 19.) The same thing, also,

may be affirmed in relation to associations. It is not, therefore, the fact of secrecy, simply considered, that we condemn. What, then, is it? It is the fact of a person giving an oath or promise that he will not make known to others matters which are to be subsequently communicated to him; or that he will obey a code of laws with which he is not made acquainted until after the oath or promise be given by him. This we believe to be wrong under all circumstances; and all associations founded on this principle are to be condemned, whatever be the object for which they are formed.

1. Such an obligation is inconsistent with our subjection to the law of God. This law is the supreme standard. We are always to obey it, (Gal. iii, 10; Isaiah viii, 20; Acts iv, 19.) When, therefore, we come under an oath or promise to keep the transactions of a society of men concealed, we know not but that the law of God may require us to reveal them. When we bind ourselves to support the principles of a society with which we have not been made acquainted, we know not but that the law of God may bind us to oppose them. When we pledge ourselves to obey a system of laws of which we are ignorant, we know not but that they may be in conflict with the law of God. We are, therefore giving promises, obligations and pledges to do that which, for aught we know, may involve us in sin. These, under such circumstances, cannot be given "in judgment," as required by the command of God, (Jer. iv, 2.)

2. Such an obligation is ensnaring and enslaving to the conscience. God alone is Lord of the conscience, (Jas. iv, 12; Rom. xiv, 4; Matt. x, 28.) To bring ourselves, however, under an obligation to obey a code of *unknown* laws, is, in the very act, whatever may be the character of these laws, doing violence to the freedom of conscience. It is making ourselves the "servants of men," (1 Cor. vii, 23.)

3. Such an obligation is not only not countenanced by the example of the saints in the Scripture, but is inconsistent with it. When Abraham directed his servant to swear to him, although he informed him of the matter of the oath, yet his servant did not swear until he first understood what he would be required by his oath, under certain circumstances, to do. This was made known to him by Abraham, (Gen. xxiv, 2—9.) See, also, the case of David and Jonathan, (1 Sam. xx.)

We deem the foregoing considerations in point, whether the pledge given be a promise or oath, for the principles to which we have referred are equally applicable to both. When, however, an oath is given, the person swearing, under such circumstances, involves himself in the additional guilt of profaning the name of God, and does not, as our Confession properly requires, take an oath when imposed "by lawful authority," nor "duly considers the weightiness of so solemn an act," or "avouch nothing but what he is fully persuaded is the truth," and what he "believes to be good and just," and is therefore guilty of "swearing vainly and rashly." [See Confession, chap. xxii.]

In addition to these considerations, while we would not deny the right of associations to withhold some of their transactions from the public, when it may be deemed advisable at the time, yet associations *formed on the principle of secrecy* are liable to objections of a very serious character—such objections as show them to be, as we have declared them to be, inconsistent with the genius and spirit of Christianity.

1. The Founder of Christianity did not act upon this principle. He could appeal to his enemies, and say, "I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing," (John xviii, 20.) He is a light that *lighteneth every man*, (John. i, 9.)

2. The apostles did not act upon this principle. They "renounced the *hidden* thing of dishonesty," and "commended themselves to every man's conscience by the *manifestation of the truth*," and had their "conversation in the world in *simplicity and godly sincerity*," (2 Cor. iv, 2; 2 Cor i, 12)

3. The disciples of Christ are forbidden to act upon this principle. They are "the light of the world," and are commanded to let their "light shine *before men*," (Matt v, 14—16,) and to "have *no fellowship* with the unfruitful works of darkness," (Eph. v, 11.)

4. This principle is represented as a favorite principle with the wicked. Their "works" are said to be "in the dark," (Isa. xxix. 15;) and are called the "works of darkness," (Eph. v, 11;) and "they love darkness, because their deeds are evil," (John iii, 19.)

5. The fellowship of professing Christians with such societies, where the members are bound together by *covenants of love and friendship*, and constitute a distinct and separate *brotherhood*, is inconsistent with that principle of separation from the world which is so repeatedly and explicitly enjoined upon us in the word of God—we say separation from the world, for the standard of their faith and morals is evidently and confessedly adapted to the world, (Ex. xxiii, 32; xxxiv, 12, 15; 2 Cor. vi, 14—18; Ps. cvi, 35; Ps. xvi, 3; Ps. cxix, 63)

The foregoing considerations clearly show that in our condemnations of secret associations we are sustained by the word of God.

We have said nothing of the usurpation of the place of the Church—of the Christless character of the forms of worship in use—of the profane use that is made of the sanctities of our religion—of the selfish and unscriptural character of their benevolence—of the compromise of truth, in which a connection with them must involve the friends and witnesses of Christ—of their injurious effects upon the civil and political relations of life, and of the unhappy influence which they have in drawing persons away from the duties of the family and the sanctuary,—all of which in relation to *some* of the principal of these associations, are made manifest by their published writings, and by the workings of the system in the community,—of

these things we have said nothing, because there may be some secret associations upon which all these things are not chargeable, and because we think the considerations presented by us are sufficient to show that the Church should solemnly testify against them.

Article XVI.—*Of Communion.*

Declaration.

We declare, That the Church should not extend communion, in sealing ordinances, to those who refuse adherence to her profession, or subjection to her government and discipline, or who refuse to forsake a communion which is inconsistent with the profession that she makes; nor should communion in any ordinance of worship be held under such circumstances as would be inconsistent with the keeping of these ordinances pure and entire, or so as to give countenance to any corruption of the doctrines and institutions of Christ.

Argument and Illustration.

This Declaration is believed to be in accordance with the Confession of Faith, chap. xxvi, secs. 1, 2; chap xxviii, sec. 4.

We have not, in the above Declaration, set forth the whole doctrine of the Scriptures pertaining to the communion of saints, as it is not the object of this Testimony to do so in relation to any of the points on which we have deemed it our duty to give a declaration. We have, as in all the preceding statements, exhibited only that view of the subject which we think has been lost sight of by some who profess an adherence to the Confession of Faith. We deem this remark the more necessary here, as the principle which the above Declaration contains is not *distinctly* brought to view in the Confession. From this circumstance, and from the general expressions employed in that document, there has been thought to be an inconsistency between the statements there made on the subject of communion, and the view here presented. The first section of the chapter that formally treats of the subject, exhibits union to Jesus Christ by his Spirit, and union to one another in love, as the foundation and source of their fellowship with Him and with one another. The next section declares: "Saints, by profession, are bound to maintain a holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as, also, in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended to all

those who, in every place, call upon the name of the Lord Jesus." Here let it be noticed that the Confession is not speaking distinctly of communion *in sealing ordinances*. It is the general subject of communion, including "relieveing each other in outward things, according to their several abilities and necessities." Now, while fellowship in sealing ordinances is no doubt included in the communion in "the worship of God" enjoined in this section, yet the subject being treated in this general aspect, there was a necessity for the use of the general expressions, "Saints by profession," and "All those who in every place call upon the name of the Lord Jesus," in speaking of the persons to whom this communion is to be extended. We believe that the Scripture expression, "All those who in every place call on the name of the Lord Jesus," was chosen for the special purpose of setting forth the important idea that Christians, in different lands, should cultivate towards each other a holy fellowship, and not suffer their mutual love to be restrained by local boundaries or national distinctions. The special object for which the Westminster Assembly was convened, namely, to effect in the three kingdoms a uniformity in doctrine, worship, and government, indicates this. It should also be remembered that the persecutions to which Christians of the Reformation were at that time exposed, rendered it necessary for their brethren in other lands, who were more highly favored, to extend relief to them in their necessities. This, though always a duty to some degree, was at that time a duty to which Christians were especially called. Hence the principle is inserted, that Christians, *in every place*, should be the object of our love and sympathy. In addition to this, it should not be forgotten that the Churches, at that time, were in a course of reformation; and their entire conformity in doctrine, worship, government, and discipline, was anticipated, and in contemplation at the time that the Confession was made. The ordinance of the Parliament, calling the Assembly together, expressly declares the object of convening that Assembly to be the "nearer agreement" of the Church of England "with the Church of Scotland and other Reformed Churches abroad." [See the Ordinance.] The Church of Scotland, also, adopted the Confession of Faith "as a principal part of the intended uniformity in religion." [See act of the Assembly approving the Confession.] Similar acts were passed in adopting the Catechisms, Directory for the Public Worship of God, and Form of Presbyterial Church Government—all which clearly indicate that the communion which they enjoined was to have *uniformity in profession* for its basis. How unreasonable to suppose that those who declared that they adopted the Confession of Faith with this view, and as "a special means for the more effectual suppressing of the many dangerous errors and heresies of these times," and who, in their National Covenant, had declared that they "abhorred and detested all religion and doctrine contrary to that received, and believed, and defended by many and sundry notable kirks

and realms, but chiefly by the kirk of Scotland"—who had covenanted that they would "endeavor the preservation of the Reformed religion in the Church of Scotland, in doctrine, worship, discipline and government," and who, in their "Engagement to Daties," had solemnly bound themselves to "preserve the purity of religion against all error, heresy and schism, namely, Independentism, Anabaptism, Antinomianism, Arminianism, Socinianism, Familism, Libertinism, Skepticism, and Erastianism"—how unreasonable, we say, to suppose that they designed by this article in the Confession to enjoin the duty of the Church of Christ, to extend sealing ordinances to those who, though they "called on the name of the Lord Jesus," were making opposition to the principles of the Confession—making opposition either as individuals, or in a collective and organized capacity as a Church! Nothing could be more unreasonable than such a supposition. We do not believe that the framers of the Confession thought of "God offering opportunity" (which word means "a time favorable for the purpose") to Christians to hold communion in sealing ordinances, under such circumstances. The truth is, the present practice of intercommunication among Christians living in the same place, and professing principles opposed to each other, was far from their thoughts.

While, therefore, in accordance with our Confession, we maintain that communion as God offereth opportunity, is to be extended to all, who in every place, call on the name of the Lord Jesus; yet, in perfect consistency with this, we have declared that the Church should not extend communion in sealing ordinances to those who refuse adherence to her profession, or subjection to her government and discipline, or who refuse to forsake a communion which is inconsistent with the profession which she makes.

In making this declaration, we have assumed that this profession is in accordance with the word of God. If this be so, the Church is surely bound to maintain it by the due exercise of government and discipline. If it be the duty of the Church to profess the truths of Christ, as must be apparent to any one who duly considers the end of her organization, and the solemn injunctions of the word of God, (Jude 3; Prov. xxiii, 23; Rev. iii, 10; Phil. i, 27; 1 Cor. xvi, 13; 2 Thess. ii, 15; Heb. iv, 14; x, 23; John xv, 27; Matt. xxviii, 20,) it must also be her duty to maintain these truths by the faithful exercise of that government and discipline which have been instituted by her King and Head. The correctness of this principle is so obvious that we see not how any one can call it in question. The word of God clearly recognizes it, as may be seen by a reference to 2 Thess. iii, 6, 14, 15; 2 John 10, 11; Rev. ii, 2, 14, 15. Now, what is involved in the act of the Church extending to any one a participation in sealing ordinances? It surely involves in it a full recognition of the right of that person to membership; or rather the membership itself of the person thus

received. If this be denied, we ask what stronger pledge of membership can be given by the Church than is done by extending to a person this privilege? And in what way can the Church withhold a recognition of this membership from a person for any cause, but by refusing to extend to him this privilege? This being the case, it must appear to those who consider the matter, a palpable inconsistency to extend the privilege to those who refuse an adherence to her profession, or subjection to her government and discipline. By so doing, the Church gives the strongest pledge which it is possible for her to give, of communion with those between whom and herself, as a Church professing certain truths, there is not only no communion, but actual opposition. To these persons she gives the very same pledge that she gives to those who are "holding fast the profession of their faith." According to this practice, it is plain that the government and discipline of the Church cannot be coëxtensive with her profession; that is, there are some truths which Christ has made it the duty of the Church to profess, and though he has given to her a government and a discipline, yet she may not exercise these in maintaining these truths. How palpable is the inconsistency in which this practice involves its advocates! Is it said that the profession may be maintained, even though this privilege be extended to those who may be opposed to it in some particulars? We ask, how is this possible? If those who are opposed to the profession which the Church makes in some of its distinguishing principles, may be admitted to baptism and the Lord's Supper, opposition to this profession, on the part of any of its members, cannot, with any show of consistency, be made a ground of exclusion from these privileges; for if one may oppose the profession which the Church makes, another may, and so may every member of the Church. What security, under the operation of such a principle, has the Church for the preservation of her purity?

It is said that the *private members* of the Church (as they are called) are not to be supposed to have expressed their approbation of the principles of the Church; and, therefore, opposition to them is not to be made a ground either for excluding those who are members, from the sealing ordinances, or of withholding these ordinances from those who are not members. In relation to this we would observe, [1.] That the very fact of their membership implies an approbation, on their part, of the principles of the Church of which they are members. If they are professors at all, and if their membership constitutes them professors, they are professors of *all* its principles; and, of course, have come under an implied, if not an express obligation to maintain them. [2.] The admission of persons to membership, with this understanding, proceeds upon the supposition that private members constitute no part of the Church, but that it is confined exclusively to the officers of the Church, which is unscriptural, (Matt. xvi,

18; Acts ii, 47; viii, 1; xiv, 23, 27; xv, 22; Eph. i, 22; v, 25; 1 Cor. xii, 28;) anti-presbyterian, and contrary to the Confession of Faith, which defines the Church to be "those who profess the true religion together with their children." [3.] This principle, if it were always recognized and acted upon, would render the government and discipline of the Church a mere nullity, and totally annihilate the jurisdiction of Church officers. What authority could be consistently claimed and exercised over those who had given no promise, either express or implied, of adherence to the doctrine, worship, and government of the Church?

We have also declared that communion in sealing ordinances should not be extended by a Church to persons who "refuse to forsake a communion which is inconsistent with the profession which she makes." The correctness of this principle follows as a necessary consequence from the principle already established; namely, that there should be an adherence to the profession, and subjection to the government and discipline of the Church, required of those who are admitted to her communion in sealing ordinances. It is plain that a person cannot be a member, at the same time, of two Churches; nor can he be consistently admitted by a Church to those privileges, a participation of which implies a full right to membership, on the ground of his membership in a Church whose profession is inconsistent with that of the one to which he seeks admission. The impropriety of extending to such a person the sealing ordinances, becomes, under these circumstances, the more palpable; for not only does he give no declaration of adherence to the Church extending to him its highest privileges and its most affecting pledges of communion, but he appears there as the member of a religious association whose principles are known to be different from, and in some respects adverse to, those of the Church which invites him to this communion. Such a practice, too, involves the following evils and irregularities: [1.] It recognizes the propriety of receiving persons to membership in the Church who do not profess our principles and subject themselves to her laws. For if they may be received, on one occasion, to the highest privileges of the Church, they may be received, in the same way, to permanent membership. [2.] It recognizes the principle that mere saintship is the criterion of the right of a person to the communion of the Church, which is unscriptural, (2 Thess. iii, 14, 15; 1 Cor. v, 5.) [3.] It requires, and supposes a recognition of the acts of those who admitted these persons to membership in other Churches, without a knowledge of the evidence of Christian character given by these persons, the standard by which they were tried when they became members, and the authority belonging to those by whom they were admitted, and who are in no sense responsible to the Church acting upon the principle we have condemned. [4.] This practice produces an inequality among those who are all enjoying, for the time being, the same privileges, and

thus destroys the unity of the Church. [5] It impairs the fullness and freeness af the communion of the Church. Those who partake of sealing ordinances under such circumstances, have not, if judged by their profession, a common faith. [6] It destroys the force of the testimony, which the members and officers of the Church would otherwise be giving in behalf of their distinctive profession, and of their sincerity in making it. [7] It has a tendency to make persons indifferent in regard to divine truth, and the duty and importance of faithfully maintaining it. [8] It prevents the due exercise of discipline in the Church of God, and thus endangers her purity. [9] It encourages separate Church organizations or sectarian divisions, as it proposes a remedy for the evils of these divisions which contemplates the continuance of these divisions, and thus makes Christians indifferent to that which receives no countenance in the word of God, and is highly displeasing to the head of the Church.

While, therefore, we believe that no Christian should be excluded from the sealing ordinances of the Church, simply because of the weakness of his faith or the smallness of his attainments, or because of difficulties that may be in his mind in relation to some points connected with the profession of the Church, yet the considerations we have presented fully establish the truth of our declaration on this subject, and call upon us solemnly to testify against the practice which prevails even among many who profess the Presbyterian name, of receiving persons into the communion of the Church without requiring them to declare their approval (as far as they are able to judge) of the profession which the Church makes, and of admitting to occasional communion the members of other Christian Churches, of a different faith and profession, simply on the ground of their membership in said Churches, and without making them in any way responsible to the government and discipline of the Church that admits them to this occasional aommunion.

Article XVII.—*Of Covenanting.*

DECLARATION.

We declare, That public social covenanting is a moral duty, the observance of which is not required at stated times, but on extraordinary occasions, as the providence of God and the circumstances of the Church may indicate. It is seasonable in times of great danger to the Church—in times of exposure to backsliding—or in times of reformation, when the Church is returning to God from a state of backsliding. When the Church has entered into such covenant transactions, they continue to

bind posterity faithfully to adhere to and prosecute the grand object for which such engagements have been entered into.

Argument and Illustration.

This Declaration is in accordance with the doctrine of the Confession of Faith, chap. xxii, secs 5—7.

The Confession, in the sections referred to, treats of "vows." These are essentially the same as covenants with God. In covenanting with God we, in the way of taking hold of his covenant of grace, in which he engages to be our God, promise to him, or vow, that in the strength of his promised grace, we will be his people, and perform those duties which he has enjoined upon us in his word. He says, in the promise of the covenant, "I will be to them a God, and they shall be to me a people," (Heb viii, 10.) The believer, in exercise of faith, takes God to be his God; and having done so, he engages on his part that he will be one of his people, and act towards him in a way becoming this relation. This avowal and engagement are made when the believer first gives himself away to the Lord, and they are renewed upon every subsequent dedication. This is the essence of covenanting with God, whether it be personal and private, or social and public. The Churches of Macedonia, therefore, covenanted with God, when they *gave their own selves to the Lord*, (2 Cor viii, 5.) This is the duty to which the apostle exhorts the Romans, when urging them to *yield themselves to the Lord*, and to *present their bodies* a living sacrifice unto God, (Rom. vi. 13; xii, 1.) The idea of a covenant is necessarily involved in such a surrender. In every such surrender there must be a taking hold of God's covenant, and an engagement, on our part, to be his people, and to perform the various duties that are incumbent upon us.

Besides this covenanting with God, in which every believer must be supposed to have engaged, the Scriptures also clearly authorize the doing of this on special occasions, by a formal and solemn deed. The children of Israel at Horeb, after Moses had related to them the promises and requirements of God, said—"All that the Lord hath spoken we will do," (Ex. xix, 5—8.) Here were solemn engagements to duty, publicly expressed. These engagements were afterwards renewed, and in making these engagements they are said to "enter into covenant with the Lord their God;" the end of which covenant is declared to be that the Lord "might establish them a people unto himself." (Deut. xxix, 10—13.) Here was a public transaction, in which they formally and explicitly entered into engagements with the Lord. At a subsequent period, we are told that the children of Israel presented themselves before God, and that Joshua "made a covenant with the people;" in which covenant they declared, "The Lord our God will we serve and his voice will we obey." Additional solemnity and formality were given to this covenant; it was committed to writing by

Joshua, doubtless with a view to perpetuate it, and that it might be referred to, (Josh. xxiv, 1, 24—26; Isa. xxx, 8) On a still later occasion, we are informed that "they gathered themselves together at Jerusalem," and "entered into a covenant to seek the Lord God of their fathers with all their heart, and with all their soul." The solemnity of an oath was observed on this occasion, (2 Chron. xv, 9—15) Hezekiah says, (2 Chron. xxix, 10,)—"Now it is in mine heart to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us." We are told (2 Kings xi, 17,) that "Jehoiada made a covenant between the Lord, and the king, and the people, that they should be the Lord's people." Josiah (2 Kings xxiii, 3,) "made a covenant before the Lord to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all their heart, and with all their soul." Many years after this Ezra made the chief priests, the Levites, and all Israel, enter into a covenant and swear that they would perform certain duties, (Ezra x, 3—5.) In the time of Nehemiah the children of Israel say, "We make a sure covenant, and write it;" and we are farther told that they "entered into a curse and into an oath to walk in God's law, which was given by Moses," (Neh. ix, 38; x, 28, 29.) These examples of God's people clearly authorize the duty set forth in the Declaration.

We have seen that the duty, essentially considered, is performed by every believer when he dedicates himself to the Lord, as was performed by the Churches of Macedonia. The *matter* of the duty being moral, the *form* in which God's people are represented as observing it on several special occasions, is certainly designed for our imitation, when the occasion is such as to demand it. In addition to this, we may observe that we are expressly commanded to "vow and pay unto the Lord our God," (Ps. lxxvi, 11) The duty of swearing, not only by the Lord, but *to the Lord*, is enjoined upon us, (Isa. xlv, 23; Matt. v, 33.) He has given us his oath, and it appears to be a reasonable service that we should give him ours, (Jer. xxxii, 22; Gen. xxii, 16, 17; Ps. cxxxii, 11; Luke i, 73; Acts ii, 30; Heb. vi, 16, 17; vii, 20.) It is prophesied that, under the New Testament dispensation, "Five cities shall swear unto the Lord of Hosts." and "vow a vow unto the Lord," (Isa. xix, 18, 21;) and also that the children of Israel and the children of Judah shall say, "come, and let us join ourselves to the Lord in a perpetual covenant, that shall not be forgotten," (Jer. 50, 4, 5) God's people are commanded (2 Chron. xxx, 8, margin,) to "give the hand unto the Lord." It is promised, (Isa. xliv, 5,) as the result of the outpouring of his Spirit, that his people "shall subscribe with the hand unto the Lord." Such formal, solemn transactions, have been not only privately entered into by the best of God's people, but also publicly, by the Churches of the Reformation, and particularly the Church of Scotland.

Such transactions, when entered into according to the will of God, do

not bind to any thing additional to what the law of God contains; but they bring those who engage in them under an additional *obligation*—an obligation arising from their own engagement, promise, or oath, as the case may be.

We have said that this duty is not a stated, but an extraordinary duty. That this is the case, appears from the very nature of the duty. It is only on special occasions that writings and an oath between parties, are required. It also appears from the Scripture examples referred to.

We have said that this duty is seasonable in times of great danger to the Church. Such was the character of the times in the reign of Asa. They were "in trouble"—"great vexations" were upon them—they were "vexed with all adversity," (2 Chron. xv, 3, 4, 5, 6, 12.)

We have said that this duty is seasonable in times of exposure to backsliding. Such was the case in the time of Joshua. There were "strange gods" among them, (Josh. xxiv, 23.)

We have also said that it is seasonable in times of reformation. Such was the case in the time of Ezra. "The people wept very sore" for their sins, acknowledging that they had trespassed against their God, (Ezra x, 1—3,)—and in the time of Nehemiah they had "separated themselves from the people of the land unto the law of God," (Neh. x, 28, 29.)

This duty being thus of a special and extraordinary character, and its seasonableness to be determined by the indications of God's providences and the circumstances of the Church, there may be times when the call to it may not be so clear to the minds of some of the members of the Church. On this account such members should not be required to observe it, nor subjected to discipline for declining to do so; provided they are not making public opposition to it as a moral duty to be observed on proper occasions.

We have declared that "when the Church has entered into such covenant transactions, they continue to bind posterity faithfully to adhere to, and prosecute the grand object for which such engagements have been entered into." The principle here recognized, is not peculiar to these transactions. It is the same principle that is acted upon in all corporate or organized bodies, whether civil or ecclesiastical. Every society regards its acts (unless these acts are such as, in their nature, limit their own duration to a certain period,) as properly binding the body until they are repealed. The removal, by death, of some, or even of all those who originally passed these acts, does not in the least affect their obligation upon the society. The same principle, of course, is to be recognized by the Church in the performance of this duty. And we find it recognized in the Scriptures, not only in other transactions, (Gen. xxviii, 13; xxxii, 28, compared with Hosea xii, 4; Josh. ix, 15, compared with 2 Sam. xxi, 1; Ex. xiii, 19,) but in immediate connection with this duty of covenanting with

God. Moses says to the children of Israel, forty years after the transaction in Horeb, (Ex. xix, 5—8,) "The Lord made not this covenant with our fathers, but with us, even with us, who are all of us here alive this day," (Deut v, 3.) Again: Moses, speaking as the mouth of God, says, (Deut. xxix, 14, 15,) "I make this covenant also with him that is not here with us this day." The children of Israel are charged by God with breaking the covenant which he made *with their fathers*, (Jer. xi, 10.) He also reminds them of the "old time," when *they* said, "I will not transgress," (Jer. ii, 20.) He promises them that he will not forget the covenant *of their fathers*, which he sware unto them, (Deut. iv, 31;) and that he will remember the covenant *of their ancestors* whom he brought out of the land of Egypt, (Lev. xxvi, 44, 45.) The descent, therefore, upon posterity, of obligations arising from covenant engagements, is most clearly recognized in the Scriptures. In accordance with this scriptural principle, we, having descended from the Church of Scotland, regard ourselves as bound by the engagements of our reforming ancestors, in the National Covenant, and Solemn League and Covenant, to prosecute the grand object for which these covenants were entered into, namely, the preservation and transmission to posterity of the true Reformed religion, (Ps. lxxviii, 5, 6.) In making this statement, however, we are not to be understood as expressing our approval of every thing connected with these transactions, as entered into by them.

We have thus fully established the principles of the foregoing Declaration in relation to this duty, and therefore we solemly testify in behalf of its observance by the Church. And although, in the consideration of this subject, we have been guided exclusively by the teachings of God's word, yet the fact that this duty is, when properly observed, so evidently calculated, in its own nature, to unite the hearts of God's children, in their efforts to maintain and advance his cause, and keep alive in their souls a sense of their devotement to Him, fixes in our minds more deeply the conviction that the glory of God, and the interests of the Church, demand its observance, as the providences of God and the circumstances of the Church may indicate.

Article XVIII.—*Of Psalmody.*

DECLARATION.

We declare, That it is the will of God that the songs contained in the Book of Psalms be sung in his worship, both public and private, to the end of the world; and in singing God's praise, these songs should be employed to the exclusion of the devotional compositions of uninspired men.

Argument and Illustration.

This Declaration is in accordance with the Confession of Faith, chap. xxi, secs. 1 and 5; Shorter Catechism, ques. 51; Larger Catechism, ques. 109; and Directory for the Public Worship of God.

Although the Declaration we have just made on this subject is in opposition to the statements and practices of many, even of those who profess an adherence to the Confession of Faith, we believe it to be in accordance with the authority of God's word.

This Declaration affirms it to be the will of God, that the songs contained in the Book of Psalms should be used by the Church of Christ. In testifying in behalf of this, we, of course, are to be understood as speaking of the use of the Psalms in the formal worship of God. Now, the word of God is the only source to which we can apply in order to ascertain his will. In the light of this word, we urge in favor of the use of these Psalms: 1. God has given them as a Book of Psalms. They were composed by the inspiration of God, (2 Tim. iii, 16; 2 Pet. i, 21; 2 Sam. xxiii, 2;) and, of course, were given by God. We have said that they were given as a *Book of Psalms*. They are expressly so called in the New Testament, (Luke xx, 42; Acts i, 20) Our argument, then, is: The Book of Psalms, whence was it? From heaven or of men? If from heaven, why not use it? (Matt. xxi, 25.) 2. The title given to David, their penman, indicates that it is the will of God that they should be used by the Church. He is called "the sweet psalmist of Israel," (2 Sam. xxiii, 1.) 3. They are called the "songs of the Lord," (1 Chron. xxv, 7;) which, like the expressions, "table of the Lord," "supper of the Lord," "day of the Lord," implies divine authority and appointment. 4. They are called "the songs of Zion," (Ps. cxxxvii, 3,) which implies that they were designed for the use of the Church. 5. God's worshiping people, under the former dispensation, were directed to sing them, (1 Chron. xvi, 4, 7; 2 Chron xxix, 30; Ps. cv, 2; Ps. lxxxi, 2; and they sang them after their captivity. (Neh. xii, 24.) These directions and examples are still in force, as there is in the New Testament no intimation to the contrary. 6. These commands are renewed in the New Testament, (Eph. v, 19; Col. iii, 16; James v, 13.) 7. They were most probably sung by our Lord and his disciples at the institution of the Lord's Supper, (Matt. xxvi, 30;) the Jews made use of them at the passover, on which occasion the Lord's Supper was instituted. Here the argument is the same as we have for the observance of the first day of the week as the Sabbath. These considerations fully establish the truth of our Declaration, that the songs contained in the Book of Psalms should be sung in the worship of God.

We have also declared that they should be employed, to the exclusion of the devotional compositions of uninspired men. The truth of this part

of our Declaration follows as a necessary consequence, unless it can be shown that God himself has authorized the use of such compositions. For it is not only the doctrine of our Confession, that "the acceptable way of worshiping the true God is instituted by himself, and so limited by his own revealed will," but the doctrine of the word of God, (Deut. xii, 32; Lev x, 1—3; Matt. xv, 9.) The simple question, then, is, Have we divine authority for the use of the compositions of uninspired men in the worship of God? It is alleged that we have such an authority in the directions of the apostle to sing, not only "Psalms," but "hymns and spiritual songs," (Eph. v, 19; Col iii, 16.) In order that the authority sought for may be found in these verses, it must be shown that the terms, "hyms" and "spiritual songs," are designed to indicate compositions differing from those referred to by the name "Psalms," as the compositions of uninspired men differ from those of inspired men. This, however, cannot be shown. It does not appear in the fact that a variety of terms is employed; for we know that the Scriptures often, under a variety of names, refer, in the same place, to that which has been appointed by God, as "statutes," "judgments," "ordinances," and "commandments," (Ex. xv, 26; Deut. xxvii, 10; 2 Sam. xxii, 23; Ex. xviii, 20; 2 Kings xxiii, 3.) It does not appear in the names "hymns" and "songs;" for these names correspond to the Hebrew names *Tehilla* and *Shir*, which are applied along with *Mizmor*, (a Psalm,) to some of the inspired Psalms. The whole collection is called, in Hebrew, *Sepher Tehillim*, the Book of Hymns. The Septuagint version of the Old Testament—the version that was in use in the times of the apostle—applies to some of the inspired Psalms the very terms, "hymns" and "songs," which the apostle employs; and Josephus, and other writers, refer to the Psalms of David under the name of "songs" and "hymns." It is, therefore, utterly impossible to *prove* the distinction claimed, and consequently to find in the passages authority for the use of any other compositions but the psalms, and hymns, and spiritual songs of inspiration.

But not only is there a lack of authority in these passages, but there are several considerations which are conclusive against the supposition of such a distinction as the one sought. 1. It is known that there was an inspired collection of psalms, and hymns, and spiritual songs, in existence at that time. 2. We have no command to make hymns or songs for the worship of God, or the least hint that would infer that the Church possessed such a right. 3. It is not probable that the Ephesians and Colossians would, at that time, be qualified for such a service, as they had been lately converted from idolatry. 4. The Jews would in all probability have opposed the use of any thing else but the inspired collection, having been from their childhood accustomed to their use. 5. It is not likely that the apostle would thus place the word of God and the word of man upon a par, by directing

them both to be used for the same end. 6. If we make the distinction which is alleged to exist between *psalms* and *hymns*, we must make a distinction equally great between *hymns* and *spiritual songs*. 7. These songs are called spiritual, which word implies that the Spirit of God is their author, (1 Cor. x, 3, 4; Rom. vii, 14; I Cor. iii, 1; xv, 44, 46; Eph. i, 3; Gal. vi, 1; Col. 1, 9, etc.) 8 They are to be used as a means of being "filled with the Spirit;" to this end the words of inspiration are peculiarly adapted. 9. We are to sing them as a means of "letting the word of Christ dwell in us richly"—language which will apply more appropriately to the inspired Psalms than to any human composition. In view of these considerations, these two passages of the New Testament Scriptures are to be regarded as an apostolic injunction to praise God, by means of those psalms, and hymns, and spiritual songs, which He himself had given to his Church. In making use of any thing else, we are doing that for which we have no warrant, and against the expressed will of Him to whom alone it belongs to say in what way, and by what means, he shall be worshiped. We, therefore, solemnly testify against the use of uninspired compositions in the worship of God.

In testifying for the use of an inspired psalmody, we, of course, make no reference to any particular version. We should use the most faithful that can be obtained. It is for the use of the Book of Psalms, in a faithful translation, whether it be in measured or unmeasured lines, and against the use of a mere imitaion or loose paraphrase of these Psalms, or the use of a religious song, composed by man, that we testify.

The evils which have followed the exclusion of an inspired psalmody from the worship of God, and the arguments which have been urged by many of the advocates of the practice which we condemn, (indicating, as they often do, a disregard of Divine authority, or a want of reverence for the Scriptures, and low views in relation to their inspiration,) only impress us the more deeply with a sense of the importance of maintaining this ordinance in its purity.

CONCLUSION.

We have thus, with all plainness, but we trust in "simplicity and godly sincerity," given a declaration of our faith in relation to certain articles of divine truth, which have been either denied by not a few professing Christians, or permitted to lie in obscurity. Our object has been, by thus, as a Church of Christ, "speaking the truth in love," to draw attention to these things, in the hope that our brethren of the Presbyterian family, from

whom we are in a state of separation, may be brought seriously to consider the grounds of our controversy with them. We most deeply deplore the divisions that exist in the Church of Christ, and especially among those who have the same Confession of Faith: believing that they are highly dishonoring to Christ, and tend to harden the enemies of the truth in their opposition to it—to promote improper feeling among brethren—to counteract the exercise of discipline, and to retard the grand and avowed design of Christianity, which is to unite men of all countries and classes to God, and to one another, in sentiment, heart, and confession. With this conviction in our minds we have agreed upon the foregoing Testimony; and it is with a sincere desire that it may, with the blessing of God, be instrumental in bringing our brethren and us to see eye to eye, that we now publish it to the world.

It has been the farthest from our design, to displace by this Testimony, the Confession of Faith, or in any measure to throw it into the shade. Had this been the case, we should have introduced into it many things on which we have been entirely silent. The very form in which we have exhibited this Testimony, clearly indicates that our object is directly the reverse of this. We have hoped, by this means, to direct attention to that document which contains the Confession of our Faith, and to which, as a Church, we have solemnly declared our adherence.

We would also, with all earnestness, remind all those into whose hands this Testimony may fall, and especially those who have received it as their Testimony, that a profession of its principles will be in vain, and worse than in vain, if this profession be not attended by a holy life—a life of prayer and communion with God, and devotion to his cause. The "grace of God," which we have endeavored to exhibit, is a grace which "teaches us that, denying all ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the

great God and our Saviour Jesus Christ." Let it be known, therefore, and solemnly considered, that we regard ourselves and all those who may profess to receive this Testimony, as coming under an engagement to renounce the world, the flesh and the devil—to strive against sin, perfecting holiness in the fear of the Lord—to wait upon God in all the ordinances of religious worship, individual and social, private and public, and observe these in all their appropriate times and seasons—to promote the purity, unity, and prosperity of their own congregation, and the extension of the Kingdom of our Lord and Saviour Jesus Christ throughout the world—to seek the good of their fellow beings, and to cultivate and promote a spirit of charity and brotherly love towards all their brethren in Christ. "And as many as walk according to this rule, peace be on them and mercy, and upon the Israel of God." Amen.

APPENDIX.

CONFESSION OF THE U. PRESBYTERIAN CHURCH.

Confession of Faith, chap 20, *sec* 4.—And because the powe s which God hath ordained and the liberty which Christ hath purchased, are not intended by God to de stroy, but mutuall to uphold and preserve one anoth er; they who upon pretense of Christian liberty, shall oppose any lawful power, or the lawful exercise of it whether it be civil or ecclesiastical, resist the ordi nance of God. And for the publishing of such opinions, or maintaining such practices as are contrary to the light of nature or to the known principles of Christianity, whether concerning faith, worship, or convers tion, or to the power of godliness; or such erroneous opinions or practices as, either in their own nature or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ has established in the Church; they ought to be called to account, and proceeded against by the censures of the church, if they belong to her communion and thus be amenable to her own spiritual authority And as the civil magistrate is the minister of God for good, to the virtuous, and a revenger to exe ute wrath upon him that doeth evil he is therefore bound to suppress individuals and ombinations, whatever may be their avowed objects, whether political or religious, whose principles and practices, openly propagated and maintained, are calculated to subvert the foundations of p operly constituted society.

Confession, chao. 23, *sec.* 3.—The civil magistrate may not assume to himself the administration of the Word and Sacraments. (2 Chron. xxvi, 18; Heb. v. 4; Rom x. 15;) or the power of the keys of the kingdom of heaven, or in the least interfere to regulate matters of

WESTMINSTER CONFESSION OF FAITH.

IV. And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretense of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God. And for the publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship or conversation; or to the power of godliness; or such erroneous opinions or practices as, either in their own nature, or in the manner of publishing or maintaining them are destructive to the extern l peace and order which Christ hath established in the Church; they may lawfully be called to account, and proceeded against by the censures of the

faith and worship, (Matt. xvi, 19; 1 Cor. iv, 1—2; John xviii, 36; Acts v, 1—9, 18—29; vi, 5; Matt. ii, 7.) As nursing fathers, magistrates are bound to administer their government according to the revealed principles of Christianity, and to improve the opportunities which their high station and extensive influence afford in promoting the Christian religion as their own most valuable interest and the good of the people demand, by all such means as do not imply any infringement of the inherent rights of the Church; or any assumption of dominion over the consciences of men. (Col. iii, 17; Ps. ii, 10, 11; Ps. xciv, 20.) They ought not to punish any as heretics or schismatics. No authoritative judgment concerning matters of religion is competent to them, as their authority extends only to the external works or practices of their subjects as citizens, and not as Christians. It is their duty to protect the Church, in such a manner that all ecclesiastical persons shall enjoy the full, free and unquestioned liberty of discharging every part of their sacred functions without violence or danger, (Is. xlix, 23.) They should enact no law which would in any way interfere with or hinder the due exercise of government and discipline established by Jesus Christ in his Church. (Ps. cv, 14; Acts xviii, 14—16.) It is their duty, also, to protect the person good name, estate, natural and civil rights of all their subjects, in such a way that no person be suffered, upon any pretense, to violate them; and to take order that all religious and ecclesiastical assemblies be held without molestation or disturbance. (1 Tim. ii, 2; Ps. lxxxii, 3.) God alone being Lord of the conscience, the civil magistrate may not compel any under his civil authority to worship God contrary to the dictates of their own consciences, yet it is competent in him to restrain such opinions, and punish such practices, as tend to subvert the foundations of civil society, and violate the common rights of men. (2 Cor. x, 4; Rom. xiii, 3, 4; Nehem. xiii, 15, 17, 21, 22.)

Confession, chap 31, *sec.* 2.—We declare that as the Church of Jesus Christ is a kingdom distinct from and independent of the State, having a government, laws, office bearers, and all spiritual power peculiar to herself, for her own edification; so it belongs exclusively to the ministers of Christ, together with other fit persons, upon delegation from their Churches, by virtue of their office, and the intrinsic power committed to them to appoint their own assemblies, and to convene together in them, as often as they shall judge it expedient for the good of the Church. (Acts xv, 4, 6, 22, 23, 25; John xviii, 36; 1 Cor. xii, 28; Eph. iv, 11, 12.)

Church, and by the power of the civil magistrate.

III. The civil magistrate may not assume to himself the administration of the word and sacraments, or the power of the keys of the kingdom of heaven: yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered and observed. For the better effecting whereof, he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God.

II. As magistrates may lawfully call a Synod of ministers, and other fit persons, to consult and advise with about matters of religion; so if magistrates be open enemies to the Church, the ministers of Christ, of themselves, by virtue of their office, or they, with other fit persons upon delegation from their Churches, may meet together in such assemblies.

VI.—Action of the Associate Church on Union, 1857.

The Testimony having been overtured to the Presbyteries for their consideration, and the reports having been read, the committee to whom this subject was referred presented the following report, which was adopted:

WHEREAS, a large majority of the Presbyteries are in favor of adopting, even though no amendments be made, we therefore recommend the adoption of the following resolutions:

1. *Resolved*, That the Basis which has been in overture be, and hereby is, adopted as a Basis of Union with the Associate Reformed Church: the declarations without amendment, and the argument and illustration in their amended form, as a useful guide to the meaning of the declarations.

2. *Resolved*, That it be transmitted to the Associate Reformed Synod, for their concurrence.

3. *Resolved*, That Drs. Cooper and Patterson, and Mr. James McCandless, be appointed delegates to the Associate Reformed General Synod, to convey to them the results at which this Synod has arrived.

ACTION OF THE GENERAL SYNOD OF THE ASSOCIATE REFORMED CHURCH ON UNION, 1857.

WHEREAS, the consummation of a union of the Associate and the Associate Reformed Presbyterian Churches is a high duty, and of great importance to the maintenance of the peculiar principles held in common by these Churches; and whereas, the Testimony proposed to us by the Associate Church as a Basis of Union contains no principle which is not expressly embodied in the standards of the Associate Reformed Church, or has in some form received her sanction; and whereas, it is not doubted that the wisdom of the United Church will effect any modification of the Form of Church Government, or the Directory for Worship of the Westminster Standards, necessary to harmonize them with the common faith and practice of the two Churches, or any desirable modification of the formula of questions to applicants; and whereas, a majority of the Presbyteries of the Associate Reformed Church have declared themselves in favor of receiving the Basis as it is, rather than to fail of obtaining this union; and whereas, it is believed that the great mass of the people in both of these Churches anxiously desire it, and that their spiritual interests urgently require its speedy consummation; and whereas, finally, it is to be feared that, if the present overture should be rejected, the accomplishment of this object will be long postponed, and the heart burnings and contentions between these Churches, in former years, be to some extent revived, and similar evils be produced among ourselves; therefore,

1. *Resolved*, That the Associate Reformed Church does hereby declare her acceptance of the Testimony proposed as a Basis of Union by the Associate Synod, and overtured by the General Synod of 1856 to the Presbyteries, in the confidence that any modifications or amendments

necessary to harmonize said Basis with the faith and practice held in common by the two Churches, or render it more entirely acceptable, will be, in due time, effected by the United Church; and in the confidence that reasonable forbearance will be exercised toward any member of either body that may feel constrained to dissent from any article in this Basis.

2. *Resolved*, That a committee of one minister from each subordinate Synod be appointed to communicate this action to the Associate Synod, and in conjunction with a similar committee of that Synod, if it shall see proper to appoint one, to agree upon and recommend the necessary measures for the immediate consummation of this union.

WILLIAM FINDLEY,
M. M'KINSTRY.

The committee contemplated in the second resolution is composed of the following persons, viz: Rev. Messrs. J. T. Pressly, D.D., S. C. Baldridge, Samuel Millen, George C. Arnold, and William Findley.

ADDITIONAL ACTION OF THE ASSOCIATE SYNOD ON UNION, 1857.

The report of the delegates on union was taken up, and the following preamble and resolutions were adopted unanimously:

WHEREAS, the General Synod of the Associate Reformed Church has accepted the Basis which has been in overture as a Basis of Union; and whereas, they have repeatedly reaffirmed that the doctrines contained in this Testimony are those to which they adhere; and whereas, we believe the time has arrived, in the good providence of God, when the unhappy division which has long separated these sister Churches should be healed; therefore,

1. *Resolved*, That we cordially reciprocate the confidence expressed by these brethren respecting mutual forbearance: it being distinctly understood, that, under the plea of reasonable forbearance, no one be permitted to teach or to act in opposition to the doctrine and order of the United Church.

2. *Resolved*, That a committee of five be appointed by this Synod to act conjointly with any committee of the Associate Reformed Synod, and empowered to make all necessary arrangements as to time, place, manner, for the final consummation of this union.

3. *Resolved*, That we have great reason to express our gratitude to

God, who has led these Churches to such a happy result, in their efforts for union.

Drs. Cooper, Rodgers, Patterson, Beveridge, and Hanna, were appointed the committee contemplated in the second resolution.

VII.—Joint Action of the Associate and Associate Reformed Synods on Union, 1858.

Resolutions on the subject of union.

Whereas, it is understood that the Testimony submitted to the General Synod of the Associate Reformed Church by the Associate Synod, was proposed and accepted as a term of communion, on the adoption of which the union of the two Churches was to be consummated; and, whereas, it is agreed between the two Churches that the forbearance in love, which is required by the law of God, will be exercised towards any brethren who may not be able fully to subscribe the Standards of the United Church, while they do not determinedly oppose them, but follow the things which make for peace, and things wherewith one may edify another:—

1. *Resolved*, That these Churches, when united, shall be called the "United Presbyterian Church of North America."

2. *Resolved*, That the respective Presbyteries of these Churches shall remain as at present constituted until otherwise ordered, as convenience shall suggest.

3. *Resolved*, That the Supreme Court of this Church shall be a General Assembly, to meet annually, to be composed of delegates from the respective Presbyteries, the number of delegates to be according to the proportion of the members constituting each Presbytery, as now fixed by the rules of the Associate Reformed Church, until a change shall be found expedient.

4. *Resolved*, That there shall be subordinate Synods, and these shall be the same as those now existing in the Associate Reformed Church, to which Synods the different Presbyteries in the Associate Church shall attach themselves for the present according to their location, provided that the separate Synods and Presbyteries of the said Associate Re-

formed and Associate Churches shall also continue as at present constituted until otherwise directed.

5. *Resolved*, That the General and subordinate Synods shall be regulated according to the rules presently in force in the Associate Reformed Church, until the United Church shall see fit to alter such rules.

6. *Resolved*, That the different Boards and Institutions of the respective Churches shall not be affected by this union, but shall have the control of their funds, and retain all their corporate, or other rights and privileges, until the interests of the Church shall require a change.

7. *Resolved*, That these and other regulations found necessary, being agreed upon by the respective Synods at the present meeting in the city of Allegheny, the two Synods shall meet at such a place as shall mutually be agreed upon, and after addresses by Dr. Rodgers, Dr. Pressly, Rev. Mr. Smart, and Rev. Mr. Prestley, be constituted with prayer by the Senior Moderator, after which a Moderator and Clerk shall be chosen by the United Church.

VIII.—Remarks on Union in the Associate Reformed Synod.

Dr. M'Carrel, on invitation of the moderator, led the Synod in prayer.

The report of the committee was read. Dr. M'Carrel called for the reading of the action of the two Synods last spring. These were read, when, after some conversation as to the proper mode of proceeding, it was moved that the preamble be adopted.

At the suggestion of several members, the committee was invited to explain their action.

Dr. Pressly, chairman of the committee on the part of the Associate Reformed Synod, said it is taken for granted that it is the sincere desire of this court to pursue the course that will tend most effectually to promote the peace and prosperity of Zion. It is hoped nothing like unpleasant feeling will appear in our action, as we are all brethren in Christ, and have in view the same object.

In the present state of imperfection men will differ in their views in regard to an object of acknowledged importance. There is, therefore, a call for the exercise of forbearance.

The committee had a severe task. There were difficulties on both sides; and there must be a spirit of concession on both sides. This committee had labored days and nights to come to a conclusion; and though it may seem to be a small matter to some, it was no easy matter to come to it. It may be thought the committee might have done better, but they had done the best they could.

It is here taken for granted that the Testimony submitted to this Synod by the Associate Synod, was proposed and accepted as a term of communion. Is that understanding correct? At the meeting of our General Synod, in 1856, the following resolution was unanimously adopted:

Resolved, That we will admit into the fixed Testimony of the Church a brief and summary statement of her principles on Psalmody, Communion, Slavery, Oath-bound Societies, and any other important matter on which it shall be agreed that the Confession and Catechisms are silent, or have not a clear deliverance; and such statement to be regarded as a term of communion just as truly as the articles in the Confession of Faith.

This assurance we gave to our brethren, and a large committee was then appointed to address a communication to them, in which this statement was embodied. Was not then the Testimony to be called a term of communion? And in what sense was the present Testimony accepted by our Synod? There can be no doubt of the sense in which it was proposed by the Associate Synod. It was proposed to us as a term of communion; and was accepted by the following resolution:

Resolved, That the Associate Reformed Church does hereby declare her acceptance of the Testimony proposed as a Basis of Union by the Associate Synod, and overtured by the General Synod of 1856 to the Presbyteries, in the confidence that any modifications or amendments necessary to harmonize said Basis with the faith and practice held in common

by the two Churches, or render it more entirely acceptable, will be in due time effected by the United Church; and in the confidence that reasonable forbearance will be exercised toward any member of either body that may feel constrained to dissent from any article in this Basis.

This resolution takes it for granted that it was proposed as a term of communion, and it was accepted as such.

This preamble sets out with this understanding—that the Testimony was proposed and accepted as a term of communion. The question might arise, if this be so, still where is the necessity of repeating it? It is well known that a good deal has been said and written during the year now closed, making it necessary to give this distinct declaration.

Rev. G. C. Arnold, a member of the committee, said that he was sorry he had been called on, for he would rather keep silence and let others speak who were more competent to do it. He stated the committee had difficulty as to what should be done. Our part of the committee understood it would be generrally satisfactory to our brethren to adhere to the report agreed upon last spring. The brethren on the other side wanted further explanation of the forbearance to be exercised. Our members resisted all such demands, believing it would do no good, and might possibly do harm. The committee this morning were on the point of separating and reporting that they could not agree. It was suggested that we should wait a little longer, and make some further efforts to agree. Various modes were proposed, but none were satisfactory, until this simple addition to the preamble was proposed. On this we agreed. It was felt to be ground on which we might all stand. For himself, while there was something connected with the whole matter which he did not approve, and he would have preferred to adhere to the published report, he could not find it in his heart to say no to this amendment.

Rev. W. C. M'Cune wished to know if it was the intention to make every minister or elder subscribe to the Testimony as a

term of communion when he was ordained. Mr. Arnold did not feel authorized to answer that question.

Rev. Samuel Millen, another member of the committee, said he had nothing to add, so far as the action of the committee was concerned. The subject of the committee's action was one that had exercised the thoughts, ingenuity and perseverance of the committee, and was one of vast importance; that involved the very existence of these Churches; and the committee had done the very best possible in the circumstances. While he would have preferred to adhere to the published report, he could not hold out against this addition to it, or bring in a separate report. He believed the report expressed what was no doubt the mind of this Synod. And this union was dear to the hearts of God's children within these Churches.

Mr. McCarrol said this was a question affecting the very being of the Church to which we belong, and to which most of us in the most solemn hours of our lives have vowed allegiance. And we are to be tried to-day whether we shall adhere to these vows.

The simple question before us is, Shall we cease to be the Associate Reformed Church? Shall we abandon our standard and take refuge under others? Every man ought to, as he will answer to God, meet it fairly. Has there been any such great light thrown on our history as to show that our fathers acted unwisely in coming out from the Associate Church? And that they were always right and we were always wrong? If so, then we ought to change. He never yet heard a single reason which goes to show that we were always wrong. This was felt in the last meeting of the General Synod, and was the reason why the qualifications were added to the adopting act.

This preamble assumes what is not yet in evidence, that there is any agreement between these bodies as to what extent forbearance is to be exercised. When the Basis was adopted, it was in the confidence that we should have the privilege of dis-

sent. This preamble assumes what is, in my judgment, a direct contradiction.

He was told over and over again by members of this Church, that if certain articles were in the Basis they could not adopt it, as it would take away their Christian liberty. The actions of the two Synods are directly contradictory. Our brethren on the other side have been consistent, and he honored them for their consistency. He opposed the preamble, because the Synods were not agreed on the question of forbearance. One provides for the liberty of those who dissent from articles in the Basis; the other takes away that liberty. The liberty to think is all the liberty that will be left to those who go into the union on this action. The Archbishop of New York allows as much.

Rev. James Prestley said he had not much to say, as most of what he had intended to say had been anticipated by the father who had just sat down. He would say but little, and that kindly and as concisely as he could. He believed that the General Synod had accepted the Basis as a term of communion. This is why some of the members of the last General Synod dissented, and others protested against it. He said he was willing that it should be received as it had been in the adopting act of the General Synod. There express provision was made for its amendment until it should conform to the faith held in common by the two Churches. It also contained a proper forbearance to be exercised toward all those who might not be able to subscribe every article in the Basis. We are willing the majority shall have the law; that it shall be the authoritative teaching of the United Church; but let the minority have the exceptions: let a proper forbearance be exercised toward them. This adopting act gives a power to the United Church which in my opinion she would not otherwise possess, at least not until the original elements had become so blended in the united body that they could no longer be distinguished. I do not believe the doctrine which has been asserted here and elsewhere, that

the united body will necessarily possess the power to alter and amend at will the Basis on which the union shall be consummated. I do hold that it would not be in good faith to do such an act unless there was clearly a majority of both parties forming the union in favor of it. It is asserted clearly in an adopting act, that the united body should have such power, and I am in favor of holding on to that action; for it confers a power on the united body to do that which it would be bad faith, in my opinion, to do without it, and it affords necessary relief to all the protestees and dissentees; for it provides for conforming the Basis to the faith held in common by the two bodies about to be united.

Our adopting act last spring also made provision for the exercise of "a reasonable forbearance" toward any who could not fully subscribe the Basis. An interpretation has been put on this "reasonable forbearance" which I cannot admit—That a person shall not be permitted to teach or practice contrary to any article in the Basis. This I deem no forbearance at all. The very idea of forbearance is connected with something that is unpleasant or offensive to the person exercising the forbearance. What forbearance can there be when a person may neither teach nor practice? I am not under obligation to any man for leave to think (all that appears left to us by this definition). No man can take cognizance of thoughts. I am accountable for them to God alone. The Romish Church will give me as much liberty as this. Sanction this interpretation, and there is not as much space for us to stand on as on the back of a knife. With the action of our Synod last spring, if left intact, I might be satisfied; but with the recognition of the interpretation of the Associate Synod contained in the paper before you I cannot be. I was thankful to the majority of our Synod last spring for the amendments to the adopting, but of what value are they if abrogated now? In this action presented by the joint committee,

they are abrogated; the interpretation of the Associate Synod being clearly recognized.

This is to me a matter of the greatest importance—it involves all my ecclesiastical relations. My heart is in this Church. My lot has been cast among the brethren in the east: I love them; but I have never ceased to love my brethren in the west. I never desired to be separated from them; and I never rested after my residence in the east till I saw a happy union consummated between these portions of the Associate Reformed Church. I was brought up in the west, and have exercised the chief portion of my ministry in the west: is it any wonder that I shrink from the idea of separation? I now say, brethren, regard me, and others similarly situated with me, no longer. Go on and consummate this union. Your hearts are in it: your minds are made up to it. I would you could make a place for me, that I could go with you; but do not defeat the union for that.

Mr. Prestley spoke at considerable length and with much earnestness; and concluded by saying that every man should act out his honest convictions. If he believed the proposed action was for the glory of God, let him go forward. He was thankful for all the brethren had done to make a place for him; but if this act were adopted he could not see that any would remain.

Rev. R. Gailey said: We do not intend to detain this Synod by extended remarks. The chief difficulty with brethren appears to be with regard to the extent forbearance is to be exercised, to such as dissent from the principles contained in the Basis as presented in the preamble and resolutions of the joint committee. We are pleased to hear the candid expression of views given by others who have just addressed you. While in so far as these views are against the Basis, as set forth by the preamble and resolutions, we disagree with them. We think that the present Basis is all that, under existing circumstances, we could reasonably desire. We could not expect that any

Basis would fully harmonize every shade of thought that may exist in the minds of brethren. We are entirely in favor of the present Basis as an admirable exhibition of all those great truths held by both Churches, and as to the extent forbearance should be exercised, we think it ought not to extend to permitting dissenters to teach or preach in opposition to any principle contained in it. To forbear to such an extent would produce discord and be a constant source of trouble to the United Church. This might be illustrated by a reference to other matters. When a foreigner comes to these United States, he may find many things in the constitution and laws of our country which, owing to his former habits and prejudices, he much dislikes, yet, in order to be a good and peaceful citizen, he will be expected to conduct himself agreeably to the laws of our country, and if, after more deliberation and experience, he believes something to be radically wrong, it is his privilege to ask for a change in a peaceful and legal way. It sometimes happens, also, when Church Sessions admit members to sealing ordinances, that members thus admitted are not fully prepared to declare their belief in every doctrine held by the Church, yet they are received, not "to doubtful disputations," not that they may advocate and practice principles opposed to the doctrines of the Church, but acquiescing in them for the present, if need be seek for all desirable modification of such doctrine in such peaceful way as the rules of the Church prescribe. Just so when this union is perfected, let such as dissent ask for such modification of any principle in the Basis as in their judgment ought to be made. Let the subject be presented before our Church courts, accompanied by such arguments as are deemed satisfactory, and we have full confidence that He in whose hands are the hearts of all men, will lead our Church courts into all truth. Meanwhile the United Church will expect that whatever be their private views, they will faithfully observe and practice the principles of the United Church as laid down in this Basis.

Rev. Waddel said it gave him pleasure to witness the earnestness and Christian kindness with which the remarks of brethren have been made. Observing some restlessness in the Synod, he said he might stand a few minutes and then sit down, without saying a word, and the good cause would not suffer; but it would not be fashionable to do so. He then continued by saying that the preamble contained two propositions, and that they were declaratory. They declare two things to be understood. Now, are these propositions true or false? The preamble does not say that these things are universally understood; but simply that they are understood. I understand them as the preamble asserts. If you could find another man of the same mind, *there* would be two witnesses, and that ought to confirm the propositions of the committee.

He got the idea from Dr. M'Carrol, that this Synod was not the old General Synod. Dr. M'Carrol explained that this Synod was only two years old. Mr. Waddel replied, the father has asked, shall this Synod cease to exist? He insists that union would destroy us. Now, union with the New York Synod did not destroy us. If we died we didn't know it; and we have been resurrectionized and didn't know it. The death didn't hurt us. And he didn't think we would be much hurt now.

Rev. Henry S. Wilkin said, it is certainly a most solemn step which they were about to take. There are connected with these transactions some things of vast, deep and vital importance to the interests of the cause of Christ as it exists in the Associate Reformed Church. He was gratified to hear of the kind regard that members of the two Synods expressed for each other. But he thought that regard should be subject absolutely to the control of divine truth, and the interests of the cause of Christ. He was one who opposed by protest the step taken by the last General Synod in regard to the subject. He now would solemnly declare, in presence of this Synod and in presence of God, that he could not sincerely and truly subscribe to

certain articles in the Basis. Notwithstanding all that we may say about love, forbearance and unity, the statement in the preamble is not true. The Synods of the two Churches have not agreed upon the definition of forbearance. Brethren may say these difficulties can be removed after a union has been consummated, but it is not so. He said there was an article on the subject of slavery in the Basis. He knew the feeling of the west, and of the greater part of the political portion of the United States, on this subject. But Christ and his apostles had not said one word concerning it. And by making it a term of communion, we were raising the standard of revolt against Christ.

They say, "You shall not teach, you shall not act." Now, if I am explaining some part of Ephesians, and come across the duties of masters and servants, I must say, "Paul, you are mistaken; our Synod says so." When I come to explain these passages of Scripture, I must go as the spirit of inspiration guides me, and not by the dictates of any Synod or Presbytery whatever. He mentioned this instance, among others, as a reason why he as a conscientious man could not subscribe to these articles of the Basis.

Dr. Kerr said, he thought the discussion was getting back of the question really before Synod. The Basis had been adopted by the last Synod, and was not now before us for discussion. We had simply the report of the committee that had been appointed to report a mode of closing the union on the Basis adopted; and of this report we have just now but the preamble up for discussion. He desired Synod to keep in view the real state of the question.

He was among those who believed that the best course was in strict adherence to the report of the joint committee as it had been published and been before the Church. He thought the Associate Synod ought not to demand or expect anything more of us. There might have been various individual constructions

of our action last spring, but Synod was not responsible for these. As a Synod, we had acted in good faith, and might justly stand upon our record; and on that declare our readiness, in as good faith, to close the union.

But this seems to have become impracticable, and our committee has consented to some modification of the report. Is this modification of such a nature as should not be allowed? It is contained in the first clause of the preamble; all that follows is the original report, without a word of alteration. There seemed to be no doubt that the Synod, with a few exceptions, was prepared to adopt the report in its original form. Now to what extent does this prefix make the report more objectionable? It was a simple affirmation of a historical fact of which there could be no dispute; should we then stand on our dignity so inflexibly as to refuse to agree to it? It is a simple question of dignity, and shall we be so fastidious as for such a reason to disappoint the hopes of our people in respect to a union on which they have set their hearts? He thought not.

Prof. Young said he was glad to observe the turn of sentiment in the Synod. The objection which pressed on his mind was the one made by brother Prestley. To undertake to believe the sense of the Basis to be different from what it bore on its face, was not honest. If we did not intend to administer it as the law, why not say so? It was disgraceful to profess to make it a term of communion and then not make it a term of communion. It was unworthy of the dignity of the Christian Church to hold out what is not true. He could not get rid of this objection.

Another matter to which he wished to call the attention of Synod was, that we had not yet agreed to accept of the definition of the Associate Synod on forbearance. A resolution to the effect of their definition was offered in our last Synod, but was not passed. We act upon this now, in acting upon this pre-

amble. It is a question now to be decided, and he wished the Synod not to lose sight of this fact.

He thought the brethren of the Associate Synod ought to have been satisfied with our adopting act; and to have reciprocated the confidence we expressed without any qualifications.

He was not without hope that something would yet be found to harmonize us. He hoped the Associate brethren would take them, as they were, in confidence and love.

Prof. Young spoke at much more length than we have been able to report him, and with his usual vigor and earnestness.

Dr. Macdill, of Monmouth, Illinois, said he was afraid, from the course things were taking in the other Synod, all this ground would have to be gone over again. He had hoped that when we met here in Synod, the vote would be taken on the report of the joint committee, and that if it were approved, the union would be consummated without further difficulty or distraction. As far as he knew, brethren had generally made up their minds to acquiesce in it—to be content, and hope and labor for the best, even where they could not wholly approve. It had been a year before the Churches; all had had time to examine it, to weigh the matter in all its bearings, to ponder the path of their feet. A small addition or alteration may spring a new question, which may give rise to other questions, and to much unprofitable discussion. If what is in appearance a small change, is insisted on as vastly important, men ought to be excused if they begin to suspect that it may cover something which does not meet the eye. Hence the toughest and most exciting debates are often about apparent trifles.

He admitted that the Basis was proposed by the Associate Synod as a term of communion, and as such, under certain restrictions, accepted by the last General Synod in New York; but the phrase "a term of communion" has come to be used in a very loose and undefined sense. A term of communion is fast coming to be anything, everything, and nothing. According to

his understanding, a term of communion is a condition with which those making application for the privileges of the Church must comply, or be refused. He could not comprehend how a doctrinal proposition, or a proposition purporting to be an article of faith, can be a term of communion, if such as refuse their assent to it may still be admitted to her communion, if they will promise to observe a prudent silence, and give no trouble. To this plan of administering terms of communion, he must decidedly object. It was but recently he had learnt that it had so much as a single advocate in the Associate Reformed Church. Our fathers, he was persuaded, knew nothing of it. He had always regarded it as the glory of the Associate Reformed Church that she had no terms of communion but such as were *practical* and *practicable*. On leaving her, about forty years ago, Mr. McFarland of Chillicothe, a man of *real* talent and candor, said in substance, "I leave her with regret, for she is the best among the Churches. She holds no principles but such as she endeavors to render practical. There are two kinds of men in all the Churches. She divides first, just because she will not keep up the appearance of union, while no real union exists." We have all heard the testimony of the lamented Knox to the same effect.

We are told that it cannot be expected that all who unite with the Church, shall be able to give an intelligent assent to all the doctrines of the Confession of Faith. He saw no reason why it was not to be expected. He was of opinion that, if from early youth, they had been carefully instructed by their parents; if ministers did their duty; if they were not only taught to recite memoriter that excellent summary of Christian doctrine, the Shorter Catechism, but if line upon line of explanation had been afforded them; they would, when they reach the age of sixteen or seventeen years, be able in a short time, to see that the same system of doctrine is contained in the Confession, and be prepared to say whether they approved it or not.

There is no necessity for receiving persons to membership in the Church who have never read the Confession. Suppose a person to have been brought up in the world; hasty admissions are not wise; he should be kept some time in the condition of a "seeker;" if he is not willing for this, the Church is better without him; he can be advised to acquaint himself with the Standards of the Church. True, he may not be—a youth though brought up and educated in the Church may not be—able to give as intelligent an assent to her Standards, as some others; these others, if laymen, may not be able to give as intelligent an assent as a minister or an elder *should* be able to give; few of us ministers may be able to give as intelligent an assent as such a man as Dr. Chalmers. But ascend to the Divine Intelligence, where God looks down from Heaven and behold the children of men, how small is the difference between the intelligence of Dr. Chalmers, and the meekest of Christ's followers! The unlettered man who delves in the earth for a livelihood, declares his assent according to the measure of his understanding; an angel could do no more. We need not make difficulties for ourselves. We *ought not* to create imaginary difficulties, when the almost inevitable consequencs will be, to prepare the way for a sad playing fast and loose, with the Standards of the Church, while yet we fondly imagine that we are placing more faithful sentinels, and more vigilant keepers, to preserve her orthodoxy and purity.

He noticed the rumor that some in the other Synod were in favor of striking out what they have said to define the boundaries of "reasonable forbearance." We should be pleased if they would do so; but he would not urge this Synod to meddle in the matter. They had certainly acted without due reflection; just as we sometimes do things on the spur of the moment, which we begin to regret before we have reached our homes. He should be pleased, but he would not say a word in favor of a change; for we have had changes, discussions, disputes enough.

The Churches need rest; *we* might be better employed. But he must say that it is impossible for him to have the least sympathy with the plan of receiving people into the Church who dissent from articles in her Standards, if they will give a pledge not to teach in opposition to her doctrine and order. It implies a *doubt* whether the word of God will bear the Church out in requiring such an assent as a term of communion. It looks too much like attempting to enforce submission simply by ecclesiastical authority. Amongst those who "have their senses exercised to discern both good and evil," we want to see no submission to authority, in which the affections of the heart and the convictions of the conscience have no share.

Some of our fathers fought for American independence. Freedom of speech is one of the precious privileges which were secured to us by the successful termination of this struggle—freedom to speak out our own thoughts on all subjects, accountable only for its abuse. He believed this to be the doctrine of the Bible. God intended we should have this freedom. Hitherto we have had no licentious liberty in the Associate Reformed Church; but we have always enjoyed this liberty, accountable only to the court immediately above, in due subordination to the Synod for the use we make of it. For this liberty he meant to contend till death. Without it, the *Christian* cannot be a *man*. The most abject slave would contend for it, if he dared.

He alleged that we have already in our Standards and "judicial acts" all that is valuable in the Basis, so that we can keep "straight in the way" with the Basis or without it. As to administering the Basis, we will perhaps administer it as truly as our Associate brethren. He did not know that he would ever teach anything in opposition to it. Indeed, so far as the doctrine of covenanting is concerned, he did not see how he could teach in opposition to it. He meant to say, that if J. R., who is understood to be one of the framers of the Basis, has not already taught in opposition to it, he did not see how he could, without

teaching in opposition to the universal belief of evangelical Christendom. He regarded every insinuation, no matter from what source, that there is a disposition among us to trample on law and order, or to do anything contrary to God's truth, as an insult—an impertinence. A standing of twenty, thirty or forty years in the Church, no charge having ever been brought against him by any person, however fastidious or however contentious, ought to be a man's certificate. If such a ministry, for such a length of time, is not a good certificate, wo to the Church. Composed as she is of men who can present no better credentials, *her* certificate "written with ink and pen," cannot be worth a copper.

He admitted that it was historically true, that in some sense the Basis had been accepted as a term of communion; but he could not admit that we were *bound* to accept it, by any former action, compact or covenant. We had twice deliberately declared, after hearing the reports of Presbyteries, that we could not consent to make what is technically called covenanting, whatever it is, a term of communion, because we would not burden the consciences of the members of the Church, by requiring them to assent to what few of them could understand. By an agreement entered into many years ago, we were to consent to receive—not any Testimony which might be offered—but *a* Testimony; while our Associate brethren were to consent to an alteration of those chapters of the Confession of Faith which define the power of the civil magistrate in matters of religion. From this agreement our Associate brethren had withdrawn. The unaltered Confession is to be printed in one column and explained (*contradicted*, rather,) in a parallel column. The other party, therefore, is no longer bound; but let that pass.

There is, and there can be, no doubt but that these sections, as they stand in the Westminster Confession, do teach a doctrine which is the very opposite to the actual belief of both the Churches. From the days of Constantine, the prince, king or

emperor was to be the final judge in all matters of religious controversy, within his dominions. Under the Papacy, he was the supreme judge on earth wherever his power was acknowledged; but he was to judge as the Pope directed. When Henry the VIIIth abolished the supremacy of the Pope in his dominions, he assumed this supremacy on himself. Under his successors, the headship of the Church was still regarded as the most precious jewel of the crown. The parliament of England deposed the king and usurped all his prerogatives. The parliament summoned the Westminster Assembly as an *advisory* council. So far as this matter was concerned, it was not a free Assembly. Could it be expected to deprive its master, the parliament, of a power with which the parliament would no sooner part than with its own existence? Besides, there is evidence that the Assembly, as a body, was not free from the influence of those "Church and State" notions which had so long held undisputed sway, and which it would have been constructive treason to dispute.

A word more. The Second Presbytery of Illinois gave no "interpretation" of the Basis, or of any deeds of the Synod or Synods in relation to it, farther than was necessary to mark out her own path. She had a duty to perform, and she endeavored to perform it according to her own best judgment. She has defined her position, and she yet sees no reason why she should change it. We expect to make no change in faith, practice, or administration. Brethren, how many of you do?

Rev. H. Connelly, a corresponding member of New York, said his object in speaking was to guard against any unfavorable impression that would be made on other Presbyteries by what had been said by the Presbytery of New York. His object was conciliatory. There were two ways of administering the terms of communion. One of them is exemplified by the venerable body represented here by the reverend gentleman who has spoken to you as a delegate. It appears from the

course of that General Assembly of Presbyterians, (N. S.,) that they have been brought into a state of security from the agitation of an important subject (slavery) without any act of discipline, but by their Testimony on that subject. Those brethren who found the views against their feelings agreed to withdraw. (He referred to the division in the New School Presbyterians on the question of slavery, which took place in the city of Cleveland, in June, 1857.) The other way is to call up every individual who may be irregular, acting inconsistently with the Confession of Faith, Catechisms or Testimony, and have that person examined and administer a rebuke. These two ways accomplish substantially the same thing. He referred to the progress of the Associate Church in this particular part of her administration. He said a whole Presbytery was excluded by an act of discipline. A distinct Synod was formed, and a few years ago the result of the correspondence between these different parts of the Associate Church, was that they received this Synod which had been excluded without any particular repentance for the particular sins charged against them. They only wish to unite together and forget past difficulties.

He said the Presbytery of New York, with which he had been connected for twenty-five years, had a great and powerful influence in the Associate Reformed Synod of New York. There was learning and power in her midst. She has been respected by her sister Presbyteries. He spoke of that Presbytery as acting like an indulgent mother towards her children, and said it could not be thought strange if she would plead for such things in this Synod. He did not think the United Church would be prevented from a proper exercise of forbearance and liberty. He spoke at some length, showing the idea some persons had of the explanation of forbearance given by the Associate Church, that they would not have the right to speak in opposition to certain subjects; but his idea was that they could not teach in opposition to any of the articles of the Basis. Him

that is weak in the faith we are commanded to receive. He hoped these difficulties would not be magnified, and that this union would redound to the glory of God. And while the one says we expect liberty of dissenting, and reasonable forbearance, the other says, oh yes, brethren, we will give it to you, but do not by teaching try to break down the beautiful building that we have been so long erecting.

Rev. D. Reed, of Ohio, a corresponding member, wished to make the inquiry if he had a right to speak. He learned from revelation that a person does not much advance his interest by speaking, and he has learned the same thing by experience. He referred to the different views taken by different members; some, that we are required to preach everything in the Basis; others, that we must not teach anything in opposition to the articles contained in it. He said that there is a command to receive him that is weak in the faith; we are to allow him his privilege in the Church, but not to allow him to engage in doubtful disputations. There is a limit to forbearance. We cannot take everything that is predicated of the Bible, otherwise we may invite all who pretend to be Christians to our communion. He said he saw nothing unreasonable in the preamble, and was in favor of it.

Rev. H. H. Blair, of the Associate Synod, was sorry he had not an opportunity of being present before. He said this was one of the disadvantages of being apart. He would like to be on the other side of the river, and he would like to be here. He was pleased with the way Synod was proceeding. And in this case he was more Associate Reformed than Seceder.

He hoped they would not draw back, but go on and pass the resolutions and send them back to the Associate Synod. They ought to hold fast whereto they had attained. He hoped they would have that charity which believeth all things and hopeth all things. He would be glad if they could with one heart and mind pass these resolutions, and that they would go on and sus-

tain their own men. He did not yet agree about this matter of forbearance; he thought it was going to be a bone of contention. He thought that they would have as much difficulty in forbearing him as he would them. That was his idea of forbearance. He assumed then that forbearance was needed on both sides.

Rev. D. Macdill, of Chillicothe Presbytery, said that he came here with the intention of voting for the consummation of the union upon the published action of the joint committee. Like many others, he would have voted for that action, although he disliked it on account of the preamble. He disliked the preamble as now presented to Synod still more. He disliked it because it declares that the Basis was accepted as a term of communion. He admitted that the Basis had been accepted as a term of communion, with certain restrictions; but these restrictions are of such a nature that the Basis can be called a term of communion only by an abuse of language. He well knew that the Associate Reformed Church had agreed to accept a Testimony as a term of communion in the same sense with the Confession of Faith. But she had at the same time provided that the Testimony should contain articles only on those subjects in regard to which the Confession is silent, or gives no distinct deliverance. He mentioned a number of subjects (Sonship of Christ, Imputed Righteousness, etc.,) treated of in the Basis, which are distinctly treated of in the Confession of Faith. Besides, it was provided that the subject of covenanting should not be placed in the Testimony. So far, then, as the previous action of the Church is concerned, there is nothing to show that the Basis, as it stands, was accepted as a term of communion. Nor would the sentiment of the Church justify the acceptance of it as such. He here read an extract from the "Preacher," as expressive of the current sentiment of the Church in regard to covenanting. As declared in the extract, we have not placed covenanting among the terms of communion, though we may have expressed appro-

bation of it in some of our public acts. He had never alluded to it in the pulpit, nor did he know of any Associate Reformed minister ever having done so.

Dr. Kerr here arose and explained how the article on covenanting was to be accepted, and asked how Mr. M. would make it a term of communion.

Mr. Macdill said he would not make it a term of communion at all.

Dr. Kerr said that no man would be asked to engage in covenanting who did not see his way clear to do so. The declaration of the Testimony on this subject, therefore, really amounted to nothing more than a declaration of the sentiment of the Church; and that, at least, was the effect of our own declarations on the subject. And no man whose conscience was not violated by these declarations need fear any violation of his conscience under this declaration of the United Church.

Mr. Macdill said that according to the view just presented by Dr. Kerr, the thing called "covenanting," though laid down in the Basis as an article of faith, is not to be treated as such, but only as a mere declaration of sentiment which any one may disbelieve and reject. This was just what he maintained would be the case.

He alluded to the fact that when the committee reported their action, they were asked if they understood that those who should be ordained to office in the Church must be required to approve the Basis, and that they declined to answer. The men who ask us to say that the Basis was accepted as a term of communion, are unwilling to say that the officers of the Church must approve it. They would be still more unwilling to say that the lay members must approve it. He was unable to see how a document can be a term of communion at all, if it is not to be used as a text in the admission of members and at the ordination of officers.

Mr. Macdill spoke at some length on the Basis as a term of

communion. He said that Dr. Claybaugh declared, a few years before his death, that the Confession of Faith is a term of communion only in an improper sense, for the reason that a person may be received into the Church who does not entirely approve of it. In what sense, then, was the Basis accepted as a term communion? The committee themselves will not say that even the officers of the Church must approve it. We have seen that the article on covenanting is to be treated as a mere declaration of sentiment, which any one may disregard. In the accepting act of the Associate Reformed Synod, it is provided that "any modifications or amendments necessary to harmonize said Basis with the faith and practice held in common by the two Churches shall, in due time, be effected," and that "any one may dissent from any article in the Basis," and have the benefit of "reasonable forbearance" in doing so. These limitations show that the Basis was not accepted as a term of communion in any sense worthy of the name. Though the Basis was accepted in some sort of sense as a term of communion; and though it was protested against and dissented from in that character, yet the restrictions placed upon it are of such a nature that it is only by an abuse of language that we can say that it was accepted as a term of communion.

To the second part of the preamble he also objected. It declares that no one shall be allowed to teach or to act contrary to the doctrine and order of the United Church. This implies the right to *believe* contrary to the doctrine and order of the Church. So far as private members are concerned, this might do. But he was not willing to ordain men to office in the Church who do not believe according to the doctrine and order of the Church.

But as the preamble does not undo the restrictions of last year, and contains only an abuse of words, he was willing that others should vote for it, though he should not do so himself. He had no fear of too much strictness in the United Church; he feared there would be more laxity in the united body than in

either of the bodies separate. Let, then, as many as can, vote for the preamble. We of course can all vote for the resolutions. He had never opposed any doctrine of the Basis, and he believed his course in the United Church would not be offensive to any of his Seceder brethren.

Rev. M. M'Kinstry, of Westmoreland Presbytery, read the following protest to show how the Testimony was received by the protestants as well as the majority.

Because, 4th, The said Basis contains terms of communion which virtually cut us off from all Christian fellowship with other evangelical denominations.

Rev. Samuel M'Cracken said it was a subject on which he had always felt a deep interest, and thought it the most important that had ever been acted on since he was a member of Synod. He came here with the intention of consummating the union on the action of the joint committee. The form in which it stands now, he could not vote for. The resolution of General Synod last May, made provision for such members in either body as could not subscribe to all the articles in the Basis. There is now no forbearance. We must take the Basis as we adopt it now. On the subject of covenanting, he said he could not receive as an article of faith what he did not believe. After some explanation as to the meaning of the preamble, by Drs. Pressly and Kerr, he said if there was a fair understanding that the force of the original remained, he was ready to go heartily into the union. He did not want to be charged with duplicity.

Rev. J. H. Peacock, Second Presbytery of Ohio, said he stood on the Basis and expected to work as he had always done. Some say they love the Associate Reformed Church. Now what is the Associate Reformed Church? Is it the name or the principles of the Church? If we take away the doctrines of the Basis, we may as well go into the General Assembly at once. We are all honest men and Christians; but, brethren,

remember that we have been acting for the laity, and they adopted it as a Basis. Have we any right now to make any alterations?

There are those who come into our Church on principle. Ignore this Testimony, and where are our principles? He could not altogether see how they could carry out the principles of the Church without a Testimony. He would vote for the Basis, because they had sent it down to the people, and they accepted it as a term of communion.

Rev. Robert Ross, of Illinois, did not rise to throw any light on the subject, but to discharge his duty to his Presbytery. After stating the reasons why he dissented from the action of the last General Synod, he said his Presbytery had agreed to go into the union on the action of the joint committee. He was now in a perplexity of mind as to what he ought to do. In reference to the subject as it now stands, he could not do as he expected to do when he came here. Does any action of this committee produce any change in the document? Can I stand on the platform of the faith and practice held in common by these two Churches—where I have always stood in the Associate Reformed Church—without adopting any new term of communion? Can I be permitted to do this and live in peace in the United Church? If so, I am willing to go into the union this moment, and give my vote for the preamble, resolutions, Basis, and all. But if he was placed on ground on which he had never stood before, he would not vote for either of them.

Rev. Samuel Wallace, of Presbytery of Sidney, could not for his part see where the ground of perplexity lay in his or any brother's mind, if they were prepared to go into this union on the action of the joint committee. He then remarked that Dr. Macdill admitted that with certain restrictions they would accept it as a term of communion. Now, if a simple statement like this alters the action of the General Synod, it does not add any new principles—nor add anything. If they could come

into the union before on the action of the joint committee, they could yet do so. Where is the difference?

Prof. Findley, of Westminster College, commenced by reading the action of the General Synod last May. He then said that Synod would see there was nothing in the Basis that had not already received their sanction. The year before it was declared by the Synod that overtured it, that it contained nothing that was not embodied in the principles of the Associate Reformed Church. In regard to accepting it as a term of communion, he said if there was one act in the past that is undeniable, it is this one. Our Associate brethren proposed this as a *sine qua non*, that it should be a term of communion. To prove that it had been received as such, he read the following protest to the action of last synod by Gen. Niven, and others.

Because, 4th, The said Basis contains terms of communion which virtually cut us off from all Christian fellowship with other evangelical denominations.

Because, 6th, After having tried in good faith for years, we believe it to be utterly impracticable to adopt any Testimony as a term of communion, in addition to our present Standards, as they are now declared to be our fixed Testimony.

Because, 7th, The union with another and distinct body of Christians, and the adoption of additional terms of communion, are a positive violation of the treaty or compact by which the Associate Reformed Synod of New York united with the Synods of the West in 1856.

Because, 8th, These additional terms of communion, have no warrant (in our judgment) in the word of God — the example of Christ — the teachings of the apostles, or the Constitution and Standards of the Associate Reformed Church.

Thus, almost throughout the entire protest, article after article, it is stated that it was received by General Synod as a term of communion.

Frof. Findley proceeded to show at some length that it had been accepted as a term of communion by the last General Synod.

In regard to "reasonable forbearance," he said there was a

construction placed on that part of the verbiage of the resolution which had never entered his head—that any person could dissent from any principle in the Basis, and still remain a member of the Church. He referred to some things which a person might believe, and yet still would not dismiss him from the Church. But if any person would say to him, I do not believe the doctrine that Jesus Christ is a divine person, he would just as soon put his arm in the fire, as think of admitting that person to the communion of the Associate Reformed Church.

To the question, how is it to be administered? he said, if a person would go to him and ask to be taken into the Church, he would inquire into his *piety;* that he receives Christ as the gift of God, for his salvation. If that is satisfactory, I ask him the usual questions; if he is prepared to give an affirmative answer, I receive him. He said it was fully understood that ministers, elders and Church courts, were to exercise their wisdom and discretion in administering this document, just as they do—as they have always done in the Associate Reformed Church. He said, when they came together, he did not understand, if there was a person who belonged to a secret, oath-bound society, that he was to go and tell him he must leave the Church, or give up his oath-bound society; but he would have to talk to him and endeavor to get him to leave his society; and, forever after, they must keep the Church free from them. Shall we hesitate to use all wise endeavors to keep the Church free from these pernicious associations?

Dr. Clokey, of Presbytery of Springfield, had hoped that the matter would have been disposed of without his saying anything. He had not been able to do justice to his own feelings in this matter. It was admitted on all sides that no new principles are made. Those who do not think the articles in the Basis are clear, have the privilege of dissent.

Mr. Getty read the resolutions of the Associate Reformed Synod appointing a committee to consummate the union, also the

resolution of the Associate Synod, for the same purpose. What has the preamble to do with the consummation of the union, when all they had to do was report a plan for getting together? He said the committee had gone behind the action of the two Synods and produced all this discussion.

Rev. And. Richie. I wish to say a few words chiefly for the purpose of explaining my vote. It is known at least in two (particular) Synods, that I have been opposed to the "Basis," chiefly on the ground of the article on Covenanting. But the Basis is not before us for adoption; we are called to decide only regarding the sense in which it has already been adopted.

Now, since it is admitted that it was proposed as a term of communion by the other Synod, if our Synod adopted it in any other sense, it is guilty of duplicity, and none of us is prepared to charge that on our own Synod; it must, therefore, be true that it was adopted as a term of communion. I can therefore vote for the first section of this preamble, and I cannot see why even those who protested against the adoption of the Basis cannot do so also; they would only be voting a truth. It is true, however, it is *not the whole truth.* The adopting act of our last General Synod reads thus: * * * "in the confidence that any modifications or inducements * * * will be in due time effected by the United Church." Now, sir, notwithstanding my vote for this section of the preamble, if in the future I should wish to have any article in the Basis amended, I would appeal to this adopting act—the adoption of this preamble leaves it *untouched.*

Concerning the second section of the preamble, I have also a word. I have tried to persuade myself to vote for it—for I desire the consummation of the union—but I cannot do it; the theory is wrong. I had hoped, before I came here, that the two Synods would have had sufficient confidence in each other to go together on their past action, so that we would have had nothing to do but adopt the resolutions of the joint committee, *without*

any preamble, which resolutions I heartily approve. But this section of the preamble is wrong in theory, and while I do not apprehend any practical difficulty—for I am satisfied there will be forbearance enough for me in the United Church—yet I cannot vote for a theory which limits forbearance to thought. No sir! We feel like Andrew Fuller, when desiring the influence of a certain statesman in behalf of missions in India. The statesman replied: "I believe every person ought to be allowed to think as he pleases about religion." To this Andrew Fuller replied: "Liberty to think! liberty to think! I ask no man for that—the veriest slave that treads the earth will think as he pleases, without regard to any man; what we want is liberty *to propagate our thoughts*."

Whatever thoughts a man has a right to hold, he has a right to propagate; subject only to the law of Christian charity and sincerity. I cannot, therefore, vote for this section of the preamble, but hope all who can will do so. I will vote for every thing else in the report.

Dr. Macdill said he had one wish, and that was that we were through this troublesome business; that we could go home and labor, and build up the walls of Jerusalem, as we were endeavoring to do ten years ago. He said we would have had union long ago, had we took the advice of a brother in the Associate Church, to not seem to be anxious for it, but stand ready to embrace our brethren when they were ready for it. He believed the brother from Philadelphia had expressed the exact truth. He was in favor of the resolution of the joint committee. It might have been foreseen that if anything else was introduced now, it would produce discussion. He did not like the action of the last General Synod; but after consideration, he was prepared to adopt it—to go into the union on the resolutions of the joint committee.

Rev. R. A. Browne, of Newcastle, said: The difficulties which have embarrassed us in seeing together on the subject of

union, grow necessarily out of the unavoidable infirmities of human nature. Facts show that it is a difficult thing to heal the divisions of the Church. We have been laboring for twenty years to heal a division which occurred seventy-five years ago. Had God so ordered that that division should not have existed, what blessed results would have followed—what blessed results may follow if this union is now accomplished, nor any schism arise out of it. Now, if conscience, on either hand, shall lead to a sundering of those tender bonds which have united us as brethren in Church courts and elsewhere, none shall feel that separation from brethren long beloved, more than the speaker, nor can any new relations replace the old.

The obscurities which have surrounded our discussions are disappearing. It is found we differ not so much in belief and practice, as to what is the meaning of words, namely: "forbearance" and "term of communion." So it was yesterday. The forbearance these brethren need is less than would appear. Only two or three articles in the Testimony have been opposed here. Mr. Browne was proceeding to show that the article of the Basis on Covenanting was simply a truism, and had not in it the objectionable principles charged in yesterday's discussion, when, at the request of several members, he waived discussion on this point, as there was an anxiety to vote.

Rev. Henry Wilkin said he wished to place himself in a right position, in consequence of being interrupted in making his remarks the other day. He spoke with reference to the article on slavery as being one on his mind to which he could not subscribe. He took this opportunity to repudiate the idea of being a pro-slavery man. There is a difference between making it a term of communion and being a pro-slavery man. He does not approve of that article. If they would only have that Basis assume such a form as he could go in for, he would be in favor of union.

Rev. M. M. Brown, of Illinois, thought it was his duty as a

delegate to state the position of his Presbytery in this matter. So far as he was concerned, he was opposed to making the Basis a term of communion. He was opposed to making any additional terms of communion to what are already in the Standards of the Associate Reformed Church. In his views there were articles in that Basis which are not terms of communion in the Associate Reformed Church. The article on Covenanting was decided by our fathers, after mature deliberation, not to be a term of communion in the Church. In regard to forbearance, he said they ought to claim it for departing from the good old platform of the Associate Reformed Church. He claimed forbearance in dissenting from this article.

Rev. J. Y. Scoulier, of Ohio, said he wished to make a few remarks. He had abstained from making any remarks until now in both Synods. He believed the Basis was offered by the Associate Synod as a term of communion. He opposed by his vote anything in the Testimony as a term of communion to which he had not assented in his ordination vows. He had preached eleven years in one pulpit, and that ought to be a certificate of his orthodoxy. He expected to go into the United Church, and did not expect to take on himself any new terms of communion. He thought the Associate Reformed Church was as near the center ground as any other Church. He could not consent to take as terms of communion mere matter of opinion, for the sake of a union among two parts of the Church of God. There are a few things in the Testimony on which he had some difficulty. He had no difficulty in regard to the articles on Psalmody, Covenanting and Slaveholding, but the articles on Communion and Secret Societies were those on which he had the most difficulty.

Rev. J. R. Bonner objected to the article on Covenanting in the Basis. He expected to go into the United Church and stay there till he would be put out by a judicial act. He expected to act as he had always acted.

On motion, a committee from the Associate Synod was re-

ceived with a communication from that Synod. The members of the committee were, Dr. Bullions, Rev. J. P. Smart, and Rev. James Brown.

Dr. Bullions, of the Associate Synod, said they were here to state the progress that body had made in the matter which occupied the attention of both Churches. On Saturday they passed the first part of the preamble of the joint committee. Having heard that another paper, which was presented on Saturday, would be more acceptable to your body and our body, we are here prepared to present it. He said it was not presented as new matter, or anything to embarrass the action of this Synod. If they thought it would produce discussion, they would rather withhold it. This paper had been acted upon in committee of the whole. It was gratifying to them to state that there had been great harmony in the discussion of this subject. He said that this union was an object for which as an individual he had striven for thirty-six years.

President Waddle called for the division of the question, and moved the adoption of the first part of the preamble.

The vote resulted in 101 to 8. Not voting, or absent, 14.

Rev. Jas. Prestley then moved the following amendment to the second part of the preamble:

And, whereas, it is agreed between the two Churches that the forbearance in love which is required by the law of God, will be exercised towards any brethren who may not be able fully to subscribe to the Standards of the United Church, while they do not determinedly oppose them, but follow the things which make for peace and things wherewith one may edify another, it is proposed that the following resolutions be presented to the respective Synods, and if agreed to, that the union of these two branches of the Church shall be consummated according to these resolutions.

He said that he followed the committee of the Associate Synod into the lobby, and had a conference with them; and that they had expressed the conviction that the amendment would be entirely acceptable to that Synod.

On motion, Synod then resolved itself into an Extra Judicial Conference to consider this amendment.

Dr. Kerr in the chair, Mr. Prestley's amendment was taken up and adopted, when the conference arose and reported, through the chairman, the adoption of Mr. Prestley's amendment.

The report of the conference was accepted, and laid on the table.

A committee of three was appointed to transmit this report to the Associate Synod. Rev. Jas. Prestley, Pres. Waddle, and Dr. Kerr, were appointed the committee for this purpose.

The committee having returned, Rev. Jas. Prestley, chairman of the committee appointed to carry the action of Synod in Extra Judicial Conference to the Associate Synod, reported that they had adopted it almost unanimously.

Dr. Kerr then moved the adoption of the preamble as amended.

The preamble was then adopted, and the resolutions separately.

The preamble and resolutions were then adopted as a whole, by an almost unanimous vote.

The following protest was handed in, by, we believe, the only persons voting against the preamble and resolutions:

The following members of Synod, for themselves and all who shall unite with us, protest against the action of the General Synod forming the union with the Associate Synod, and claim to remain the Associate Reformed Church for the following reasons:

1. Because in this action they abandon the Constitution and Standards of the Associate Reformed Church and go into another body.

2. Because they have thereby violated the compact with the Associate Reformed Synod of New York.

Jos. M'Carrel,
H. S. Wilkin,
T. M. Niven,
R. H. Wallace,
Thos. Kimball.

A committee was appointed to inform the Associate Synod that the Associate Reformed Synod was ready to consummate the union on the action of the joint committee as amended.

The ayes and nays were called on this, and resulted in a vote of all the members present, except the foregoing protestants. The committee is Drs. Pressly, Macdill and Clokey, and Rev. J. B. Scouller.

The following is the action of the joint committee as amended and adopted by both Synods, for consummating the union:

WHEREAS, it is understood that the Testimony submitted to the General Synod of the Associate Reformed Church, by the Associate Synod, was proposed and accepted as a term of communion, on the adoption of which the union of the two Churches was to be consummated; and whereas, it is agreed between the Churches that the forbearance in love which is required by the law of God, will be exercised towards any brethren who may not be able fully to subscribe to the Standards of the United Church, while they do not determinedly oppose them, but follow the things which make for peace and things wherewith one may edify another, it is proposed that the following resolutions be presented to the respective Synods, and if agreed to that the union of these two branches of the Church shall be consummated according to these resolutions:

1. *Resloved*, That these Churches, when united, shall be called by the name of the United Presbyterian Church.

2. *Resolved*, That the respective Presbyteries of these Churches shall remain as presently constituted until otherwise ordered, as convenience shall suggest.

3. *Resolved*, That the supreme court of this Church shall be a General Synod, to meet annually, to be composed of delegates from the respective Presbyteries, the number of said delegates to be according to the proportion of the members constituting each Presbytery as now fixed by the rules of the Associate Reformed Church, until a change shall be found expedient.

4. *Res' lved*, That there shall be subordinate Synods, and these shall be the same as those now existing in the Associate Reformed Church, to which Synods the different Presbyteries in the Associate Church shall attach themselves for the present, according to their location.

5. *Resolved*, That the General and Subordinate Synods shall be regu-

lated according to the rules presently in force in the Associate Reformed Church, until the United Church shall see fit to alter such rules.

6. *Resolved*, That the different Boards and Institutions of the respective Churches shall not be affected by this union, but shall have the control of their funds, and retain all their corporate or other rights and privileges, until the interests of the Church shall require a change.

7. *Resolved*, That these and any other regulations found necessary, being agreed upon by the respective Synods at their next meeting in the city of Allegheny, the two Synods shall meet at such a place as shall mutually be agreed upon, and after sermon by Dr. Rodgers, or Dr. Pressly as alternate, be constituted with prayer by the Senior Moderator, after which a Moderator and Clerk shall be chosen by the United Church.

Rev. R. D. Harper presented the following request, which was granted:

The undersigned, corresponding members of the General Synod, respectfully request the privilege of having their names entered upon the minutes, giving their hearty approbation of the whole action of the Synod for the consummation of the union of the Churches:

Ministers.	*Ruling Elders.*
R. D. Harper,	Jas. Fulton,
H. Connely,	J. M'Corkle,
J. B. Dales,	John Alexander,
Jno. C. Steele,	John Fleming,
D. F. Reed,	James M. Walker,
W. A. Mehard,	Wm. M'Henry,
B. L Baloridge,	Thos. M'Cague,
D. G. Bradford,	David Millen,
W. G. Reed,	J. M'Ayeal,
Wm. Lorimer,	James Bryen,
S. M. Coon,	Thos. Murdock.
W. L M'Connell,	
Joseph Andrews,	
J. L. Buchanan,	
J. P. Wright,	
J. Armstrong,	
J. Given,	
David Paul,	
Wm. Davidson,	
Joseph Boyd,	
G. W. Gowdy,	
Robert Fee,	
J. C. Boyd,	
A. G. Wallace,	
J. L. Craig.	

IX.—Remarks in the Associate Synod on the Subject of Union, 1858.

The report of the committee on Union was called for, and Dr. Patterson, of New Wilmington, Pa., from the Union committee, took the stand. A report was made last year, and printed. To this was added a report of the committee of the present Synod, in writing.

A motion was made that the report of the committee be accepted. Carried.

Mr. Moorehead then moved the adoption of the report, and the motion being seconded, the committee on Union were called upon to state the circumstances attending the adoption of the prefix to the preamble.

Dr. Beveridge stated the grounds of his opposition to the report, and read the preamble that had been discussed in committee on Thursday, but which had been finally rejected.

He was followed by Dr. Rodgers, who detailed the facts under which the report had been adopted in committee, Dr. Beveridge dissenting, and then proceeded with much feeling and eloquence to advocate the union.

Dr. Patterson then spoke at some length, explaining in a clear and forcible manner the meaning of the preamble and the understanding of the term "reasonable forbearance," to the ambiguity of which the attention of the Synod had been called.

Dr. Cooper: Brethren, I have very little to say on the subject. I have only to say, that I labored hard on the report which has been presented to you and partly discussed. It was the best we were able to do under the circumstances. The report or paper that was read by Dr. Beveridge was opposed by the members of both the committees. I would have preferred that they would have brought it before the Synod. We were reduced to the necessity of either bringing it before you, or else

report that nothing could be done. I think this was the best we could do. I am still of the opinion that we have done something. I have heard a good deal said. I have read their periodicals. Let us not indulge in a spirit of suspicion. I can say that I have determined from the first to lay aside my prejudices, and everything that I could do to keep faith most sacredly with my brethren. I have understood all along that this Basis was to be received as a term of communion. I regarded it as such in New York, though it does not explicitly say so. Why did we mention it if we alone are to recognize it? You will find that it is not mentioned; it is taken for granted. I believe those brethren who are favorable to this union have understood it in the same light. They say it seems like a want of faith in their sincerity. They don't like it. They tell us they feel a little sore. We have gone far enough. It will give as much satisfaction as may be deemed necessary. I have the strongest hopes of union. The only difficuty is to get the Associate Reformed brethren to recognize this paper as a term of communion. Even if we have done nothing but what appears previously to have been done, if we have got that we have done something.

Rev. S. P. Smart said: I do not wish to occupy much time in the discussion of the merits of the report. I would prefer to get clear of it altogether, in its present form. It asks me to say what I never can do. The language of the preamble is, "It is understood that the Testimony, etc., was proposed and accepted as a term of communion." Why, sir, that is the point that has been in controversy for the whole of the past year. It asks me to say what I did not so understand. I did not so understand it, and I call the Synod to witness that it was not so understood. If it were to be adopted simply by a vote of the Associate Reformed Synod, it would be a declaration how they understood their vote; but not so for us, for we did not so see it.

All this difficulty grows out of mere technicalities. I feel as anxious as any brother here for union, and feel confident that

with the spirit manifested last night, a harmonious union can be formed on that Basis, but am satisfied, if this matter is urged or discussed, it will distract or divide our own brethren. It is a reduplication of last year's action. Brother Cooper says our Associate Reformed brethren feel a little sore about being asked to say more. If we come to judicial action, we must see that this action is such as faithfulness to the word of God requires. They regard any further demand for explanation as a reflection on their integrity, candor, intelligence, etc. To avoid this, some of us agree to this proposition. A division must result among ourselves, for others cannot agree to this course. I would pour oil on the troubled waters. I would lay discussion on the table and avoid any judicial action. A scene occurred here last night such as demonstrates that there is no difficulty at all in all coming together by individual action and adopting the Basis. But so long as we go back on last year, and year before, there must be difficulty, for we have not the same views of the past. If any brother can tell us how to get rid of that difficulty, I will second the measure.

Dr. Rodgers: I affirm, if there is any confidence in the word of man, that the Associate Reformed Synod did understand their acceptance of the Basis to be as a term of communion. Dissenters and others have said otherwise. Every day since that the majority have said they did understand it to be a term of communion. Our action in Philadelphia said we so understood it. Brother Smart is excusable—he had understood it differently, though he did not then give us the benefit of his light, and he now tells us that he didn't so understand it. He may then and since have understood it differently from what the Synod did; but what is the use of bringing up matters in this light now?

Rev. D. Blair said, it was simply a matter of history. We overtured it as a term of communion. I went over to New York with the committee. I wanted to see for myself how things were working. The Associate Reformed Synod had

made their decision before we arrived. The committee gave the document as we received it, as a term of communion. What was their action after they had adopted this article on "reasonable forbearance?" Why, they took up the document which we had amended, and read the amendments one by one. They received it as it came from the committee. They did not add to or take from it. I watched it all. They received it warm as it came from our Synod. They received it, we suppose, warmly; we must not treat them otherwise than as honest men. They received it according to our intention in presenting it. Now they say they received it, as they then did, as a term of communion. Must we not receive it with this last touch? Their protestors protested against this their action, and this showed how they understood it. These reasonings were among themselves. If there is any likeness to the Council of Trent, why these troubles about it? It was then transmitted to our Synod in Philadelphia. It was received with joy—the only stamping and clapping of hands I ever witnessed in the Associate Synod, was whilst a brother of the Associate Reformed Synod was speaking. We had our prayer-meeting, or giving of thanks to the Most High. Now, to come and say that this matter, so received by our Synod, was not a term of communion, is to speak against the history. Every time we get to the top of the hill, they would take the fruits of our labor from us. It shall not be so. Providence will not allow it. These men reäffirm their vow.

Prof. Vincent said: I am sorry to think, that after our union measures have progressed so far, they should be arrested. The subject is too momentous to be strangled by hairs. It should not be embarrassed by matters of trifling import, considerations that have no relationship whatever to the principles of our public profession. The whole difficulty seems now to turn upon the historical truth of a matter alluded to in this report. The report says that "the Testimony was proposed and accepted as a

term of communion." This is the point, the only point, in controversy. That it be so received is all I ask. It is all the Associate Synod ever asked, and no brother can have the face, this day, to ask any thing more. When these brethren, in the language of the report itself, say that they so receive this document, do we not believe them? Will we so outrage all considerations of Christian charity as to question their veracity?

But in addition to what is before us now, take the resolutions of the General Synod last year, with which brethren have been pleased to find so much fault, and subject them to the rules of interpretation established for ascertaining the true sense of any document. One is, the design of the framers of those resolutions. These men are living to speak for themselves, and they declare most unequivocally that such was their design. Take again the language and action of those in that body opposed to the resolutions passed. Were not their reasons of protest founded on the fact that the Basis was understood, on all hands, to be adopted as a term of communion? Then, in another court, and acting in another capacity, in reference to this Basis, the same truth is apparent. That such was the sense in which this Testimony was adopted, is most unequivocally declared by the Synod in Steubenville, in the fall. The geographical position of this Synod, as well as their numerical strength, warrant us in saying that their deliverance is the *animus* of the Associate Reformed Church. To me the conclusion seems inevitable, that the document in question was, and is, adopted as represented in this report. But if my brethren will not be persuaded, and will perseveringly refuse to go into this union upon this Basis, I cannot refrain from forecasting their future. Upon what platform will they stand? What distinctive principles will they hold forth to the world? I can look back to Marshall and Clarkson; when the founders of the Associate Reformed Church relinquished the practice of *distinctive Testimony bearing* they adhered to that

mode of exhibiting the truth, and made their appeal to the people with success.

For my own part, I will not stand in a position not clearly defensible; but for resisting a union formed on a basis of our own preparation, after some eighteen years prayerful deliberation, there is no defense. Placed on the platform of truth, "one can chase a thousand and two put ten thousand to flight," but for the man who separates himself in a spirit of sectarian pride, or denominational prejudice, a different award is reserved at the hand of a conscientious and intelligent people. God's people, moved by the special influences of his Spirit, are seeking to heal divisions, which too long have resisted the progress of the Church, and which too long have dishonored our common Saviour; and the man who opposes the generous outburst of Christian feeling, will find himself grappling with a power superior to his strength. It is of the Lord, and can neither be safely nor innocently resisted.

The newspapers announced lately the melancholy death of Prof. Hudson. By some casualty he was thrown upon the railway. His mortal remains were found there. Not the sacredness of his person, nor the purity of his motives, his piety or his orthodoxy, were of any avail. *He was in the way.* The ponderous wheels passed over him and his mangled corpse was found upon the track. So, in the present case, if it were myself that opposed the gathering of the people to this common banner, I am free to say that I must be borne down, not by a popular vote merely—that is a matter of little consequence—but by a *moral force.* This moral force may be embodied in a popular vote. The swellings of the people may be by a divine impulse, and as we believe, in the present case, "the voice of the people is the voice of God."

Rev. J. Brown said we never, in the history of the Associate Church, have stood on more solemn ground than we are standing on at the present moment, as I look at it all—the interests

of that cause in our hands—our own peculiar cause is involved in this vote. The interests of truth to generations yet unborn are involved in what you are about to do. He moved that Dr. Bullions be called on to lead in prayer for divine guidance.

Dr. Bullions offered up a fervent prayer for the presence and guidance of the Holy Spirit.

Rev. J. M'Auley said, gladly would I say nothing were I not impressed by a sense of duty. I ardently pray the time may come when God will give his blessing on all and their children after them. But we must use means. I have watched the reports of the Presbyteries, and must reflect on the past. A strong impression has been produced on many minds by the adopting act of the Associate Reformed Synod. These ought to be removed. I would be glad not to say anything reflecting on the sincerity of these brethren. Distinguished men have said that they *yielded* according to this test. Others have spoken of it as an expedient; and others have said they would gladly be rid of it. An intelligent man told me the Basis was not adopted on its merits, but for union.

We must look at facts—and they raise a doubt about their adopting it sincerely as a term of communion. He referred to the former union. Many were clamorous for a Testimony. I cannot be satisfied till I see a move in that direction. These impressions are from what we learn from history, and this impression is still resting on us. If this is going the way of the car, I'll get in it. I have objections to the Basis itself.

Rev. S. Hindman said, I agree that this is a most important subject. I would secure the right to each to express his sentiments. I am bound to judge for myself, no matter how many are on the other side. With due respect to all on the other side, I cannot vote for this preamble. He read it. I never so understood it. That will be a reason why I cannot vote for it. He quoted the act of the Associate Reformed Synod accepting the Testimony. If receiving it with the understanding that modifica-

tions conforming it to the common profession will be made, it is not receiving it at all. If either hold anything not held by the other, it must be dropped. If no suspicion that such was the fact, why so modified? They do not receive that you gave them, except as it is modified. Brother Webster and I presented a paper to Synod last year, requesting that they be asked what modifications they want, but it was voted down. I do not impeach the Associate Reformed Church, but I say you voted down our inquiry! Now we are asked to say we understood it to be received as a term of communion. I cannot. I do not believe the Associate Reformed Synod so understood it. Individuals may have. I want the statement of the General Synod of the Associate Reformed Church on this point, and they have intelligence enough to give it. We cannot get it by speeches, documents, etc., by the intentions of their framers. Documents must be interpreted as they read.

I am regarded as an ultra man in my views. I suppose in the days of Popish powers they would have burnt me, but I cannot help that. The cars may run over me, and rather may they do so, than that I should give up any interests of the King and Head of the Church. I know every Church ought to use reasonable forbearance. But why put it in at all? Does it not either tax our Christian honesty or hold a suspicion that things will come up that need to be provided for? I am willing to exercise reasonable forbearance, but it is difficult to determine what it is, or who shall decide it.

Rev. H. H. Blair said: It bears on all connected with us in negotiation. It bears on those great events that are yet to come, when the Church shall arise and shine, for the glory of the Lord is risen on her. He referred to his long communion season with Father Bullions, and that too when in a time of trouble, but that these pleasures of the past must not control our action. It becomes us to look to what God requires of us. I am attached to the profession of this Church; not only baptized in it, but it

is the Church of my choice. I have deep feeling here; but we must not be governed by our love to brethren solely. If we come to a decision contrary to opinion of some brethren, I trust it will be left to themselves to stay or leave. Spoke of his feeling, his deep feeling in separation from his brethren. On the point directly before us, he said the Associate Reformed Synod are acting for themselves and we are acting for ourselves. From the very first the understanding was, that the Basis was to be received as a term of communion. This has been the understanding of both Synods, and the language of the preamble affirms for each what it has done.

Dr. Wilson said he felt the truth of brother Brown's remark, that it was an important time for our Church. He desired to say of brother Vincent's remark in reference to the cars passing over some, that it was not a proper remark. We may be borne down. It is not the first time men have been borne down in defense of the truth. Many have been so borne down, and no doubt some of us may be thrown into retirement. The tendency of the course of the Church to-day is not reformatory. The tendency is downward. This Basis is so. If we are borne down by the car of error, let it do it. However kindly the warning may have been intended, it had not the weight of a feather with him.

There was some difficulty in the first clause of the preamble. That committee would not say that the Basis had been accepted as a term of communion. He thought it very strange that the proposition read by Dr. Beveridge had not been offered to the joint committee. This preamble keeps going back year after year. It would require a student's labor for a long time to understand it. This course adopted, instead of a simple declaration, makes me afraid. I would like something of the kind of paper read by Mr. Patterson to be adopted.

There are two points of great difficulty. The Associate Reformed Synod accepted the Basis with the expectation of rea-

sonable forbearance toward any of their brethren who might disagree to parts of it. The Associate Synod reciprocated this confidence with a qualification of what was meant by reasonable forbearance. The Associate Reformed proposed to agree to this. How then will the article read? (He read it.) He had no more fault to find with the Associate Reformed Synod in this matter than with this Synod. He was providentially prevented from being present at the last meeting. He was surprised that this Synod had agreed to these limitations. If they would be quiet, that is, not teach nor act, they might believe as they pleased. He defined dissent to be, a disagreement, a difference. Then some one must decide what is reasonable forbearance. Prof. Findley (whom he highly eulogized) had given the best definition in his address at Wilmington Convention that he had seen. If any person dissented from a fundamental article, it was unreasonable; if not fundamental, it was reasonable to allow his dissent. What freedom would this allow! The doctrines on psalmody, covenanting, communion, secret societies, Church government, baptism, both the subject and mode, and many other articles, are not fundamental. Then Prof. F.'s definition admits any one to dissent to any of these articles, provided he is quiet. How will such a policy operate? In five years the majority of the Church will be dissenters. He would illustrate this. Say twenty on an average admitted in each congregation to the communion of the United Church every year. The Moderator's session, we will suppose, meets to admit them. He inquires of them if they have read the Testimony? Answer—Yes. Do you agree to it? Ans.—No. What parts not agreed to? Ans.—Covenanting, secret societies, psalmody, etc. What is the state of your mind? Are you in difficulty? Ans.—No, we are opposed to them—we cannot enter your Church without dissent. This United Church is wrong, we say; and this Basis is wrong. We cannot in conscience enter your Church without dissent. The Moderator is very sorry, but

inquires, Will you not teach against nor practically oppose these doctrines? They promise, and are admitted. Then others do the same thing. In four or five years one hundred are added to each congregation who are dissenters. Of what use will then be their promise, when they have the majority? I dissent from this article. It is suicidal to the very existence of the Church.

Again, another objection. This article repudiates one article of our present profession, viz, communion. He then read the article of the Associate Testimony on forbearance, in which he claimed that those only were forborne who had not attained, but who were not hostile to the doctrines of our profession, and who expressed themselves willing to be further instructed. He concluded with the sentiment, that if the Associate Reformed Church would say we take this Basis as a term of communion, and stop there, although he had some considerable difficulty with the Basis itself, yet, fathers and brethren, I suppose I would go with you.

Rev. D. W. French said the point discussed was not properly before us. One portion of each body supposes the Basis had been adopted, the other thinks not; and the joint committee proposes to settle that point. The committee puts it before each Synod to answer for itself. We have been discussing how the Associate Reformed Church understands it—not how we understand it. We have not the action of that Synod before us. Another consideration: It has been objected that this preamble is a-rolling back on past years, and complicating the subject. Whatever has been our action heretofore, our action now will be the interpretation to be received hereafter. We may say their words have not been well selected, but our action on it becomes the authoritative guide.

Dr. Rodgers said that the best method of doing this business would be to pass the first part of the preamble. No one opposed that first clause. Then the subject of forbearance would

come up. We have always exercised forbearance. There is a manifest misunderstanding on this subject. Say to the Associate Reformed brethren, leave it all out, it has been misunderstood and made a difficulty. I think they will agree to this, as they wish the proceedings encumbered as little as possible.

Rev. R. H. Pollock: I have been for the last half hour to hear discussion in the other Synod. I understand more than I did about this matter. Both sides go on the assumption that the past action makes it a term of communion. I do not think the intention makes anything for the future; the instrument is to be read for itself. They do now understand it as a term of communion. When we undertake to please two parties, we often please none. Since they so agree, a committee would gain nothing, and we had better vote on the proposition before us.

Rev. Mr. Smart moved to strike out the whole of the preamble proposed by the joint committee, and substitute the following:

WHEREAS, the union of the Reformed Churches has been for many years the subject of very serious and prayerful consideration, both with individuals and Church courts, which we trust has been blessed of God to the end of effecting such a degree of Christian unity among them as would warrant their union in one organic body; therefore,

1. *Resolved*, That without any reference to any past deliverances of these bodies, any further than said deliverances indicate our oneness, we hereby agree to unite on the Westminster Confession of Faith, Catechisms, Longer and Shorter, and the Testimony now before the Churches, technically known as the Basis of Union, as the doctrinal Standards and terms of communion of the United Church.

2. *Resolved*, That in respect to any brethren now in either of these Churches, who may not be able fully to subscribe to these Standards, forbearance in love is required by the law of God, while they do not openly oppose these Standards, but follow the things which make for peace and the things whereby one may edify another.

The motion was seconded.

Mr. Moorehead: I come from the people who are seldom

heard on this floor. They wish to know what are your reasons for keeping back this question of union. Have you furnished reasons that your people can understand? I will go back no further than one year. What question has been interesting the Church for the last year? Shall this be made the Basis of Union by the Church? What has the Church desired on the subject, but that it shall be made the Basis of Union? The Associate Reformed Church almost unanimously have that view of the subject.

Now, when the joint committee have unanimously agreed to that, what next? You are not satisfied. Why not? what has been the tenor of their writing on the subject? They have taken that view of the subject, still you will not be satisfied with the construction of the language. Now, what is the object of all this? I say, let this report go before the minds of the honest, plain men, and for the life of them they will not be able to discover a single violation of principle.

I say that the substitute offered by Mr. Smart does not contain a single new principle. There is not a single idea presented in Mr. Smart's report, but is contained in the report of the joint committee. Look at the question, and you will see that the amendment is intended to delay, to annoy. My friends, this is the settled conviction of the people, the common people; that it is not to make any reform, but to delay and finally defeat this most desirable matter.

Dr. Rodgers: I feel very much encouraged indeed. The brethren who have brought forward this paper show that they are just as desirous to accomplish the object as we are. I said I did not understand their object, but when I see they have all got at the very same thing, I will tell you afterwards what I think you ought to do. I was unhappily detained this morning. I do not exactly know what is proposed by Mr. Smart; but I think I understand it. I think the Associate Reformed Church are now acting on the matter. Would it not be better that we

take up the action that is before them? There is nothing to be gained by delay. Just to take up the first part of our report. Then I will go in with all my heart. I believe it is the very thing that will please them and will please us, and so all our difficulties will be settled. This is the way in which we can now settle the matter. I would therefore, in order to attain it, move for the division of the amendment.

Mr. Pollock: I think I can say now, that so far they most cordially reciprocate the confidence that is felt in the two Churches towards each other. It is one most encouraging feature that there is this confidence. There is, however, now a manifest unanimity, and that unanimity existing, it is strange if we cannot find something in which we can agree here. And first, on this subject, let me just observe, in regard to the paper, that it will obviate everything difficult between the Associate and Associate Reformed Synods. This is very evident from the discussion in both Synods, and since this is the fact, it is manifest that they will unite.

If this matter was for a single day, which would be out of mind the moment Synod adjourned, it would be another matter. But it is for the investigation of future generations as well as to-day. When we present expressions and declarations that are to blend both Churches, it would be well to set forth the exhibition of the fact to the mind of the inquirer in such manner that he will understand it as soon as he sees it, how it is that the Basis is received.

The Church expects to give a reason for her separate existence. It is not to be expected when two bodies come together they can harmonize all. There will be prominent individuals who cannot see exactly with us. There are such in both Synods. We have a right to ask for a spirit of forbearance. I have no doubt that a clear declaration on mutual forbearance will meet with a more prompt acceptance than anything that is equivocal and ambiguous.

Mr. Smart: I have nothing to say except in regard to a part of that preamble. I had a conference with several members of the Associate Reformed Synod. I told them that something in this form would be brought up, and not only one, but a number of the members of the Associate Reformed Synod stated that it was their desire that it should be done.

This report itself is predicated entirely upon the action of the Synod of last year passed upon by the Associate Reformed Synod. Then it would be understood, because it was suggested as I have already said by several members of that Synod, as they believe it would harmonize them because it would harmonize us. I tell you, brethren, once for all, there is a matter of truth there, according to my view—a matter of truth—and the cars may go over me, but after all, you will make me stultify myself. It is a matter of truth in the union of these two Churches.

Now I hold it is just as much my duty to preserve my character as it is to promote the external union of the Churches. I do not wish, Mr. Moderator, to have any doubts of the success of this cause, because I think we are so nearly one that I do believe if this matter were brought to bear on it there would be no delay.

Mr. Blair: I am very glad of this original resolution, though I was not invited. I suppose they were very busy. I am sorry that the cars disturb so many of us. I would rather ask all our brethren to have got on, and as long as we are honest we need not fear the cars. I say I should be glad to have brother Smart and everybody else on board. I am sorry he has taken the view of the subject which he has. I had the same view of the subject last year which I have now, and I believe it is the view of this Synod, and is embodied in the Basis of the joint committee and in this amendment. I hope, Moderator, the Synod will see the propriety of Dr. Bullions's suggestion that we engage in prayer. I engage in prayer mentally in the middle of

the business of Synod, because I feel the need of it. I felt under that influence, though I did not acknowledge it publicly. I trust my brethren feel the same need and the same influence. Now that the brethren have changed their phraseology, it is a good sign that it is the true basis on which we can build. I do hope you will go on in this spirit. I believe there are members of the other Synod present. I should be glad to hear from them. I hope, Mr. Moderator, you will call on them to give us their views and the views of their Synod.

Moderator: I would like to hear from any member of the Associate Reformed Church. Mr. Harper will please come forward and address the Synod.

Rev. R. D. Harper said: I am very happy to meet with the members of the Associate Synod. I thank you for the courtesy thus unexpectedly tendered, and shall with pleasure avail myself of the privilege of making a few remarks.

I would be happy to remove any difficulties out of the way of the union of these two Churches. I feel that we are really of one mind. We are aiming at the same object. I have the utmost confidence in the brethren of the Associate Church. The great difficulty at present seems to rest upon a mere technicality—whether the Testimony was received and adopted by the General Synod of the Associate Reformed Church last year as a term of communion. I have never heard this matter called in question by any of my brethren. It is universally admitted. Certainly it would be of no avail to either of the Synods or to the United Church, if it were not adopted in good faith as a term of communion. Nothing less than this, I am confident, will satisfy the great majority of my brethren. I would hope, therefore, in accordance with the suggestion of Dr. Patterson, that the Associate Synod would adopt the first part of the preamble of the joint committee. I believe if it were adopted here, it would be adopted by the Synod on the other side of the river.

Permit me also to express the hope that something equivalent to the second part of the substitute offered by Bro. Smart, will be favorably entertained by this Synod. There is no probability—though I give only my own individual opinion—that the second part of the preamble of the joint committee will ever pass with any harmony in the Synod to which I belong. There are many brethren, dearly beloved, who cannot and will not vote for it. We love them. We do not desire to part with them. We desire, if possible, that all who have heretofore labored together as brethren in the cause of our dear Redeemer, should go into this union. We would ask a plank, therefore, for some of our brethren who have their difficulties. They do not agree perfectly with every article in the Basis; but they have pledged themselves that they will not do aught against it, but in all good faith they will study the peace of the Church. We ask, therefore, that they may have the exception, while we have the rule.

I trust, brethren, we shall soon see our way clear to come together and not stand apart upon mere technicalities. We are all soldiers of the cross. We have a common captain. We are engaged in the same great conflict. Let us, therefore, march forward under the same banner and strive *together* for the faith once delivered to the saints. I do not know that I could give you any further information.

Rev. J. S. Easton remarked that the report of the joint committee did, in substance, meet and remove the only two points of difficulty that seemed to stand in the way of a harmonious union of the two bodies. I do not say the expressions employed in this report could not be made more explicit and satisfactory. I would be perfectly willing to adopt the substitute proposed, and even prefer it; but then, if the action of the joint committee *sufficiently meets* the points in dispute, why embarrass the action of both bodies by one of them introducing new forms of expression that do not differ in substance.

The only two points now unsettled are: 1st. Was the Testimony proposed and accepted as a term of communion? 2d. What is the extent to which forbearance is to be exercised in the United Church? Now it does appear to me that both these questions are directly met and satisfactorily answered by the two parts of the preamble reported by the joint committee; that is, if their report is adopted by both Synods. For we are to remember that this preamble contemplates the concurrent action of both bodies, and that when adopted by both it becomes an authoritative declaration of a historical fact. It declares that the Basis was adopted by the Associate Synod as a term of communion, and proposed as such to the Associate Reformed Synod, and further, that the latter body did so understand and accept it. All, then, that is now necessary, is that both Synods declare, by adopting the first part of the preamble, that such was their understanding, and the matter is definitely settled. Do not let us fall out about forms of expression, if the truth is maintained. Let us beware lest we raise new and unnecessary issues, when the dispute is really only about favorite forms of expression. Let us show that we really have confidence in one another and in our mutual love for precious truth. We might reason in the same way on the second part of the preamble, but as it refers to a distinct point, I would prefer separate action on each, and move that the questions be divided, and the vote taken on each part of the preamble separately.

D. H. A. M'Lean: I have not a great deal to say. The difficulty into which brethren have fallen in the interpretation of this preamble is of their own creation. The language will not justify any such interpretation—even in a civil contract signed by both parties, each is responsible for his own part. We do not vouch for each other's intention, but in closing the contract, each stands responsible for that part of the language applicable to his own act. A word in reference to the figure of the cars introduced by Prof. Vincent, and to which there seems to be

some objection. There is such a thing as moral obligation, resulting from God's rights over us, and there is such a thing as Providence in which he maintains his rights, and in which moral causes and their effects are inseparably connected; and the man that places himself out of the line of moral obligation, must not expect that providences will be turned aside for him. The warning was therefore both suitable and proper. He would like to say something on the second part of the preamble, but it was not now in place.

Prof. Black: I would just ask the indulgence of the Synod for a few minutes. I understand we are to adopt the part relating to ourselves, and the Associate Reformed brethren do the same with the part relating to them. This is the only interpretation a joint resolution will bear. I claim to be just as orthodox as any here. I want to act out and adopt this Basis as a term of communion, and I have no fear that the great moral car will roll over me. I do not intend to say anything more about the car. I have done with it. I wish to lay that resolution on the table. I should like to stand consistent as well as other brethren. Suppose the resolution would take its date 1858, or somewhere about 1857. I understood the Associate Church proposed this Basis as a term of communion, and the Associate Reformed Church accepted it as such. It asserts two facts. First, that the Church had submitted a Basis of Union. Who does not know that? Do we not all know that fact? I believe it was submitted in the Synod at New York, and the Associate Reformed Synod accepted it. Now I can see no difficulty that it involves.

They say that they do not believe that it was accepted. Now it does not require us to believe that, but simply that it was presented. They believe that. Now I do not ask any man here to make himself inconsistent; but I want to take care of myself. I do believe, that by laying that on the table, we will secure a very important thing. We will gain consistency with

truth. We simply declare the fact that it was presented, and we leave the Associate Reformed brethren to say whether they accepted it as a term of union. All we have to say is the fact that we presented it.

The whole truth, then, will be manifested by the action of the two Synods. No person will be called upon to believe only what they have done.

Mr. Patterson: It is not our object to say much. I wish simply to say what my difficulties are, and the difficulties of some of my brethren. I believe, sir, the difficulties so far as I know, arose from the action of the two Synods last year. And the difficulties arising, consist of two or three things. First, the Basis received as a Testimony; second, what is the extent of forbearance which the Associate Reformed Synod expected? What do they expect by the changes which they desire the United Church to make? Now I think this comprehended all of the action.

Moderator: The extent of the motion before the house, is Mr. Patterson's motion.

Mr. Patterson: If the preamble were adopted, we would be unable to see the extent of forbearance, but the amendment of brother Smart settles that question. Now, there are some men whom we respect, who cannot come into this union unless this matter is clearly settled. I do think the majority should consider this matter. If there could be anything done to satisfy these brethren, it ought to be done. We do not wish to say that that is the way we understand it. But we believe some have taken this view of the subject, and they should be respected. Now, if it will harmonize to adopt this motion without any explanation, what reasonable objection can there be to its adoption?

Mr. Banks called for the question, which being largely seconded through the house, the Synod proceeded to vote on the

motion to strike out the first resolution in the paper of Mr. Smart. The motion was carried by 105 yeas against 61 nays.

Mr. Smart then moved to lay his other resolutions on the table for the present, which was adopted.

Took up the first part of the preamble.

Mr. Patterson said some things need to be explained. This part of the preamble is said to be an inference and a positive untruth, historically. I would not be the defender of an untruth, historical or otherwise. This charge is based on a misapprehension. At our last Synod the Basis was adopted. No express language was used saying we adopted it as a term of communion. We took it for granted that this was meant. We need, then, something like what is in this preamble, for ourselves. It is assumed that we are all right, but our brethren had thrown it as a bridge.

Now what evidence is there that it is historically untrue? You did not do even as much as they did. There is historical evidence of this. The protestors speak of the Basis as a term of communion, and based their protest against it partly on this ground. (He read from the protest.) They went forward and acted on it under this view. We believe that our adoption of it was a term of communion, but not a word that I know of was put on record to tell that fact. What we want, then, is a joint action of the two Churches; otherwise, for myself, I have no objection to the adoption of brother Smart's papers.

Rev. S. Hindman argued against the position of the last speaker, on the ground that it was a mistake to take the language of the protestors instead of the language of Synod itself. They ought to have been taken together. He argued that we do declare the adoption of the Basis as a term of communion, as appears in the introduction to the Basis, and in the distinct use assigned to its different parts. Had the Associate Reformed Synod said they adopted it, we would have been satisfied. But they received it with certain provisos. He referred to the mat-

ter of civil contract. He wanted to keep good faith with his Associate Reformed brethren, and put no forced construction—not more nor less—than the language would justify.

Rev. Smart stated that he had introduced his resolutions on request of at least three or four of his Associate Reformed brethren.

Mr. Patterson: I do not desire to discuss this matter further, but the statement I made is called in question. We have here the answers to the reasons of protest read in the last meeting of the Associate Reformed Synod, and in these answers they distinctly speak of it as a term of communion. (He read an extract in which this fact is clearly made out.) In another part they expressly declare that their present action was the result of a previous pledge given to the Associate Church, that they would make the Testimony a term of communion, and that they had now done only what they were previously pledged to do. (Read an extract to this import.)

Rev. James Wallace said: I do not think it makes any difference whether the Associate Reformed Church adopted the Basis as a term of communion or not. They now, in the adoption of this report, say so. No matter what some of our brethren thought, the Associate Reformed brethren certainly did understand it as adopted by them.

Proceeded to the vote. On a call of one-fourth of the members present, the yeas and nays were demanded.

The Moderator called on Rev. John Bryan to lead in prayer.

After prayer the vote was taken, and the result was, for the first part of the preamble, 108; against its adoption, 35; not voting, 7.

The committee to confer with the Associate Reformed Synod appeared and reported the presence of a committee of the Associate Reformed Synod, who had a communication to make. This committee consists of Revs. Jas. Prestley, Dr. Kerr, and B. Waddle. They were invited to the front seat of the Church.

Mr. Prestley introduced the business of the committee. He stated that the Associate Reformed Synod had passed the first clause of the preamble (same as passed by this Synod) by an overwhelming majority. He was a dissenter at last Synod. Any other view of this clause than that it received the Basis as a term of communion, would stultify the protestors. There was some difficulty on the second part of the preamble, although he supposed Synod would pass it. They had held an extra judicial conference. The action of that conference we are authorized to present to you. Our object is to see if it will meet with the approbation of this Synod. We would prefer it to the second part of the preamble, and would wish to know whether this Synod would be willing to receive it. He understood it was prepared in part by Mr. Smart of this Synod. Our action in conference was nearly unanimous. The following is a copy of the paper presented:

WHEREAS, it is agreed between the two Churches that the forbearance in love which is required by the law of God will be exercised towards any brethren who may not be able fully to subscribe to the Standards of the United Church, while they do not determinedly oppose them, but follow the things that make for peace, and things wherewith one may edify another."

Dr. Kerr said: These resolutions give entire satisfaction, or nearly so, to our Synod. This last originated here, and we understood that it was discussed here so as to know that it would pass. It would rejoice my heart if we can pass this part so as to close union to-morrow. Let us not unnecessarily delay this union. We will work better when united together. He looked on it as inevitable. It is the Lord's work.

Rev. H. H. Blair moved that the papers be accepted, which was carried unanimously.

Mr. Prestley having asked permission of the Moderator, said that he would say a few things that were personal to himself. I, Mr. Moderator, was one of those who at the last meeting of

our Synod dissented from the adoption of this Basis of Union. I had then some objections to some things in the Basis, and my mind remains unchanged. I could not, for what seemed to me then to be good reasons, sign the protest that was entered by some members; but I gave my reasons in the dissent which I, with others, presented, and which was entered on the minutes. I was brought up in the Associate Reformed Church, and have ever approved her Standards and practice. I object to some things in the Basis; but should the amendment offered to the second part of the preamble of the report of the joint committee on Union pass, and I enter into the united body, I will not set myself at antagonism with the declared will of the supreme judicatory of the Church to which I belong. I claim a reasonable, not an unreasonable forbearance: for though there are some things in the Testimony which I would prefer to have otherwise, and some I could desire were not there at all, yet in the main points I am in agreement in opinion with it.

With the doctrine on Psalmody, as there laid down, I find no fault; though I do not deem the language very explicit. I am not sure it means what the writers intended. I am satisfied with it.

With the article on Communion I find the same fault as with that on Psalmody. I take no exception to the doctrine laid down there. I am not in favor of promiscuous communion, nor latitudinarian communion, but of regulated communion: that is that the courts of Christ's House in every congregation must determine who may and who may not commune in that particular congregation.

I am opposed to slavery, and fully agree in opinion with the excellent article on the subject of Slavery in the Basis. I consider it discriminating and very judicious.

I have always objected to the article on Secret Societies. I have not one word to say in favor of such organizations. I accord with the general sentiment of the article, but I am not in

favor of making membership in them a bar to Christian fellowship. The subject is a much involved one, and were the facts denied the Church would find difficulty in establishing the charge. This law cannot act retrospectively but prospectively. Men now in the Church ought not to be thrust out, even if other members of these associations should not be received into the Church.

On Covenanting, I believe you, Mr. Moderator, indorse me as a very good covenanter. Probably I do not believe in what is *technically* called social religious covenanting, but I am a firm believer in a certain kind of personal and social covenanting. I believe that every person is warranted to take hold by faith on God's covenant. That a person may express this taking hold on God's covenant in prayer; that he may write it and subscribe it with his blood, (if he have no superstition in his so doing;) that he may renew it every day; that he may swear if his feelings and the importance of it in his eyes warrant him in so doing. This I call personal covenanting. This covenant is renewed every time the person covenanting presents a child to the Lord in baptism and takes on himself the solemn baptismal vows for his child, and also every time he sits down to the celebration of the Lord's Supper. Now if another person see this covenant, approve it, and desire to subscribe, I know of no law, human or divine, that would prevent him. If one may sign with me, two may, the whole congregation may, the whole Church may. I know of nothing to prevent. This I would call social religious covenanting. In these remarks I speak for myself alone; I have no authority to speak for others.

Now, these things being said, I do not ask for liberty to preach against the received doctrines of the Church, or to set myself at antagonism with the Church. That would not be reasonable. But I do ask forbearance for my opinions expressed at proper times and in a proper place, and that I shall not be put under any obligation to publicly teach what I do not believe. I am opposed to all requisitions of practical conformity in everything.

It would be the destruction of all Christian liberty and liberty of conscience.

There was a great deal more of conversational remarks—inquiries and answers—members using a great deal of freedom in stating their views. The result was an indication of general satisfaction.

Rev. R. H. Pollock moved to insert in the paper of the committee, "and conforms practically." Lost by a heavy vote.

The motion to adopt the papers presented was then carried almost unanimously. On motion, the usual order of business was suspended for the purpose of hearing a committee of General Synod of the Associate Reformed Church, who were present. The committee were heard, and stated that they were appointed to meet a committee of this Synod for making the necessary arrangement for the consummation of the union.

On motion, a committee of the Associate Synod was appointed for the purpose of making arrangements for consummating the union. Drs. Beveridge, Bullions, and Messrs. Smart and Lee, the committee.

The joint committee appointed to make the necessary arrangements with reference to the consummation of the union of the two Churches, met and adopted the following resolutions:

1. *Resolved*, That the aggregate meeting of the two Synods take place on to-morrow morning, at 10 o'clock, in the City Hall, Pittsburgh.

2. *Resolved*, That in connection with devotional exercises, addresses be delivered by Rev. James Rodgers, D.D., Rev. J. T. Pressly, D.D., Rev. J. P. Smart, and Rev. James Prestley.

3. *Resolved*, That the committee recommend that the first United General Synod be held in Xenia, on the third Wednesday of May next, at 7½ o'clock, P. M.

4. *Resolved*, That the two Synods meet to-morrow, at the corner of Smithfield and Seventh streets, Pittsburgh, and march in procession to the City Hall.

5. *Resolved*, That Rev. J. P. Smart and Rev. R. D. Harper be appointed Marshals to arrange and conduct the procession.

The report was accepted and adopted.

X. — Consummation of the Union of the Associate and Associate Reformed Churches, at the City Hall, on Wednesday, May 26, 1858.

The hour of 10 A. M., had been agreed upon as the time for the meeting of the two Synods to form in procession. When that hour arrived, the Associate Reformed Synod came, as by previous arrangement, to the corner of Seventh and Smithfield streets, and notice of this fact was immediately given to the Associate Synod, in session on Seventh street, a short distance above the designated place of meeting. They immediately set out, and in a few minutes the long procession was on its way to the City Hall, marching two and two, representing the two Synods as now united into one. Many of the little incidents of that march would be worth recording, if they could be gathered up. A very large number from each Church were thrown together who had no personal acquaintance, and of course they had to introduce themselves, which was very quickly done. The spirit of formality and feeling of strangeness was gone, and one says, "Whom have I here?" and an answer and similar inquiry with its answer followed, and they were acquainted. In not a few instances old friendships were renewed. One thing filled the hearts of all with gladness; and the expression of joy beamed on every countenance. While the members of the Associate Synod were on their feet, impatient to set off to meet their brethren of the other Synod, some of those who had dissented came in with a paper, containing the declaration that they withdrew their dissent, and would join with their brethren in the great solemnities of the day. As fast as the procession formed, this news was communicated to the brethren of the other Synod, whose hearts leaped with joy at the good tidings thus brought them on the way. Few can appreciate, none can describe, the joyful influence produced on the minds and hearts

of the brethren going forward to formally unite together. All felt as if they could raise a Hallelujah of thanksgiving, saying:

"When Zion's bondage God turned back,
As men that dreamed were we;
Then filled with laughter was our mouth,
Our tongue with melody."

"The Lord hath done great things for us, whence joy is brought to us."

But we must pass over these incidents of the day, and give an account of the essential matters. Seats had been reserved in the hall for members of the Synods, which were quickly filled, and every nook and corner occupied by an anxious throng of people come to take part in and witness the ceremonies of the meeting. The platform was full to overflowing—not only the old men and ministers of other denominations being there, but many of every age crowding on it, because they had no other place to go. The most perfect order pervaded the vast assembly, all eagerly watching for and feeling an interest in every movement. Not only were all the exercises solemn, but the spirit of the occasion seemed to possess all. It was truly—as remarked by the minister of another denomination—such a scene that could be expected but once in a century. The following is a full account of the proceedings in the hall:

Prayer by Rev. J. T. Cooper, D.D.

Almighty God, our Heavenly Father, we come into Thy holy presence under peculiarly solemn and affecting circumstances. We pray that we may have the presence of the Master in this vast assembly. Our Father, we would each one of us improve the scene we are this day called to witness, and lift up our hearts in the language of the prophet: "I will bless the Lord, I will exalt His name!" Thou, O God! hast done wonderful things, and we thank Thee for what our eyes see; and yet we would join trembling with our mirth. We come before Thee in humility when we remember the past. Forgive, O Father! the sins with which as Churches or individuals, we have been chargeable. Now wash them all away in the blood of Jesus, and remember them no more against us. Forgive our past unfaithfulness, our want of true zeal for Thy cause,

our want of true regard for the salvation of the perishing world around us. We confess before Thee we have not considered as we should have done our high commission as office bearers in Thy Church. Pardon our past divisions and alienations, our heart-burnings, our strifes, and wherein we have sinned in the indulgence of unholy passions—for the sake of Jesus Christ. And O! our Father, we would again lift up the voice of thanksgiving that we are thus permitted to meet. Long have our hearts burned for this Christian fellowship. We thank Thee that the desire of our hearts has been satisfied. We thank Thee that we can now march together to fight the battles of our Saviour. We pray that this union may be but the prelude of that glorious union that will take place in the upper sanctuary, where the Church will be brought together in the enjoyment of Thy love; and may our fellowship here be blest as the means of preparation for that holier fellowship to which we hope to be brought. Lord, suffer us not to forget that death will make changes in our number. Prepare us for the solemnity of the dying hour, and may we be brought to the enjoyment of Thyself in the Kingdom of Heaven, when we shall not wear the armor of the warrior, but the crown of the victor. All which we ask in the name of Jesus Christ our Saviour, to whom with the Father and the Spirit, we ascribe endless praise now and forever. Amen.

Dr. McLaren then read the following verses, being the 100th Psalm:

All people that on earth do dwell,
Sing to the Lord with cheerful voice,
Him serve with mirth, his praise forth tell,
Come ye before him and rejoice.
Know that the Lord is God indeed;
Without our aid he did us make:
We are his flock, he doth us feed,
And for his sheep he doth us take.

O enter then His gates with praise,
Approach with joy His courts unto:
Praise, laud, and bless His name always,
For it is seemly so to do.
For why? the Lord our God is good,
His mercy is for ever sure;
His truth at all times firmly stood,
And shall from age to age endure.

These were sung by the vast assembly to the grand old tune of "Old Hundred," and such a sublime volume of praise never before filled the walls of any building in this city! It was thrilling. Such was the music that was wont to cheer the heart of old Martin Luther, to whom the authorship of the tune is ascribed. Carlyle forcibly declares that through the gentle spirit of lyrical devotion we see down into the depths of that great man's soul. It is like "little windows through which we gaze into the interior of the depths of Martin Luther's soul, and see visible across its tempests and clouds, a whole heaven of light and love." There is something in "Old Hundred" that seems to arouse in the universal Christian heart an intensity of devout emotion that may aptly be termed a "heaven of light and love."

Dr. Rogers then said: Mr. Moderator, and brethren and fathers, I am here before you on what I feel to be the most interesting scene that it has ever been my privilege to witness during my life. And why is it that so much interest is excited in this scene that is now about to be transacted? It is not the principles of these particular denominations that are uniting alone that give us an interest in the proceedings of this day; but I can assure you, that we have the sympathy and warmest pulsations of the hearts of all our brethren in Christ in this community.

I cannot account for this on any other principle than that which is employed in one of the beautiful parables spoken by Him who knows all the workings of man's heart. I refer to the parable of the woman who lost a piece of silver, and when she had found it she called her friends and neighbors together to rejoice with her and give expression to the same feelings that animated her own bosom. And here brethren in Christ have come up and joined us this day to give expression to their gratitude with their Christian brethren in the joyful feelings that pervade our heart on account of the events transpiring among us. It is not here alone that we have the sympathy of Chris-

tian brethren. Wherever the tidings go over our land, what joyful feelings will they produce! The long prayed for union is now at length accomplished.

It is not on earth alone there is sympathy with us this day. Our blessed Saviour, who knows what is passing in heaven as well as in the human heart, tells us there is joy in heaven over one sinner that repenteth, and what must be the feelings of angels in beholding these scenes? It is a fact that pure and holy angels look down with deepest interest in these scenes. This is not all. The fiends of darkness take an interest in the proceedings of the day. They can very well calculate and understand that the scenes this day will make an impression on the kingdom of darkness. Oh, that I could lift my voice that every one in this assembly and throughout the land could hear me and tell them we are now one.

There are some circumstances about this union which are pleasing. There is not one principle which we have maintained that is left behind. Is not that a most pleasing fact that there has been no compromise of principle? We have brought all our principles with us. I do not regard as of any importance a union that is brought about in any other way but by the Spirit of God. Has not the Lord done great things for us? And ought we not to be joyful? We have been brought to feel more like brethren, and we are prepared to unite as a band of brothers and contend for the faith once delivered to the saints.

With respect to the position we occupy as the United Presbyterian Church, there is another brother who will present that particular idea to you. I will not detain the audience, as I fear I will not be heard at the other end of the house.

He referred to the words of Joshua when the first city of the Canaanites was destroyed: "Cursed be the man before the Lord that riseth up and buildeth up this city of Jericho." But it is not a day to pronounce curses or threatenings.

In what way is our union to be a blessing to us? and in what

way is it to he instrumental in advancing the cause of the Lord Jesus Christ in this land? It is only by our seeking a farther outpouring of the Spirit of God upon our Churches. Let me state here that a working Church is a united Church. If we are a united Church, we will present to the world the beautiful spectacle of brethren dwelling in unity.

A working Church must have an earnest ministry. Let us go down from this place renewing our dedication to the Lord Jesus Christ, and resolve that we will be more in earnest. Let us imitate our blessed Master, when exercising his ministry at Jerusalem, and when unsuccessful at last, he says: "O, Jerusalem, Jerusalem, how oft would I have gathered you as a hen gathereth her chickens under her wings, and ye would not." Rev. Richard Baxter never preached a sermon that he did not leave an impression on the minds of his hearers that God is in earnest in calling on them to repent and accept salvation, and that he was desirous for their salvation.

He referred to Dr. Payson as a man who was earnest in the closet as well as in the pulpit. When laboring under that fatal disease, consumption, and near his end, the communion was about to be celebrated in his congregation. He requested them to take him to the Church that he might address them for the last time. I have ministered to you for nineteen years; this is the conclusion of my ministry, and my parting address, in expectancy of soon standing before the judgment seat of God. When I look back at my ministry, I would tremble at the thought of appearing before God were it not that I have an advocate and intercessor on high. But remember, no matter how we labor, when we come to stand upon the brink of eternity; for we shall all come to this, were it not that we have such an advocate and intercessor, we could not think of appearing before God.

Let us labor for Christ, for the salvation of souls with such ardor and earnestness, that when we come to part with such

things of time and sense, which we must surely do, our most intense thoughts, next to our own salvation, will be that of the salvation of our people. There is one thought that comes up before my mind—one that makes me sad. That many brethren who labored with us for the advancement of this important object are now in the narrow house appointed for all living. We will all shortly be there. Time is short, eternity is at hand. Let us be Christ's in life and Christ's in death. Whether we live or die, we are the Lord's.

SINGING—PSALM CXLVII, 1–2. (*Music: Mear.*)

Praise ye the Lord: for it is good
Praise to our God to sing:
For it is pleasant, and to praise
It is a comely thing.

God doth build up Jerusalem;
And he it is alone
That the dispersed of Israel
Doth gather into one.

Dr. Pressly then addressed the audience, and said: What means this vast assemblage? What mean these countenances lighted up with joy? It is no ordinary event which has collected this multitude. It is no common occurrence which has diffused joy through so many hearts. The spectacle which we are this day permitted to behold, is one which angels contemplate with interest and with joy—the pleasing spectacle of brethren long ecclesiastically separated from each other, now united under one banner and dwelling together in unity.

And how has this joyous event been brought about? Not by might, nor by power; not by the wisdom of man, but by the Spirit of the most High God. And are we not prepared to bear testimony to the divine faithfulness, while we appropriate the language of the Psalmist, "In the day when I cried thou didst answer me"? It is in answer to the prayers of God's people which have been ascending up to the Throne of Grace for

more than twenty years, that we are this day permitted to look upon the pleasing spectacle which is here presented to our view. It is sometimes the good pleasure of God to try the faith and patience of his people for a long time before the desire of their hearts is granted. But still it is true that the God of Zion is the hearer of prayer, and his ears are never closed against the prayer of faith. From time to time we have met in convention, and while we presented our joint supplications to the Throne of Grace and engaged in Christian conference, we felt that we were one, and the way seemed to be prepared to unite cordially in Christian fellowship. But after spending days in fraternal intercourse, we have separated and have looked on each other with suspicion and jealousy; and after all, little progress was made in the accomplishment of the object for which we were laboring. All our efforts were comparatively unavailing, until we were brought to feel more deeply than we had ever yet felt, that success must be the result of the special interposition of heaven.

Under this conviction a goodly number of us met in Xenia, not to discuss theological questions, but to humble ourselves before God, and to implore the outpouring of his Holy Spirit. Then the mountains were brought low, and the valleys were exalted; and, as the result, the middle wall of separation has been broken down, and we have been brought together in the bonds of fraternal affection. Truly the Lord hath done great things for us, for which we are glad; and let all the glory be ascribed to his name.

And now that the union has been consummated with a degree of harmony which our fears would scarcely allow us to anticipate, what is requisite to render this union permanent and conducive to the interests of godliness? I answer: 1. Let brotherly love continue. Let the days of strife be forgotten; and let all bitterness, and envy, and evil speaking be banished from among us. Let us follow the things which make for peace, and

things wherewith one may edify another. 2. Let us hold fast that form of sound words which we have professedly embraced, and contend earnestly for the faith which was once delivered to the saints. It is in vain to expect that the blessing of God will rest upon our union, unless his truth is kept sacred. Brethren, stand fast in one spirit, with one mind, striving together for the faith of the gospel. 3. And finally, with our increased means, let there be a corresponding increase of vigorous efforts to extend the limits of the Redeemer's kingdom. It is high time to awake out of sleep, and to arise from that state of lethargy in which we have too long remained. Instead of contending with each other, and throwing obstructions in each others' way as in times past, let us gird up the loins of our mind, and with united hands and hearts, go forward in the great work for which the Church of God was established—the spread of the gospel throughout the earth.

SINGING—PSALM CXXXIII. (*Music: Dundee.*)

Behold how good a thing it is,
And how becoming well,
Together such as brethren are
In unity to dwell!

Like precious ointment on the head,
That down the beard did flow,
Ev'n Aaron's beard, and to the skirts,
Did of his garments go.

As Hermon's dew, the dew that doth
On Sion's hill descend;
For there the blessing God commands,
Life that shall never end.

Rev. J. P. Smart, of Xenia, Ohio, then addressed the assembly, and said he knew not on what principle the partiality of brethren had named him as one of the speakers on this important and interesting occasion, unless it was in recognition of the Scripture injunction, "When thou art converted strengthen thy

brethren." I regard it as a peculiar honor, and feel it a privilege to be allowed to express my hearty coöperation in this union. I rejoice in the union because it embraces so nearly all the members of both Synods, and that I have with me those with whom I have coöperated for nineteen years, and some with whom within that time I have gone through seas of difficulty. In what *then* was our work we stood together, and we are *together* in *this work* of union. We have many grounds of rejoicing on this occasion, and there are not wanting considerations that call for trembling on our part.

Never before did I feel so deeply the force of that expression respecting Zion, "Ye are a city set on a hill;" and never, I think, was there a branch of the Church to which this language was more peculiarly applicable than to this United Presbyterian Church. Every thing that tends to attract the attention of men to a Church, gives her prominence, raises, if we may use the term, the hill on which she stands. Every circumstance attendant upon the efforts at union have so tended. The oft repeated conventions and negotiations for union have drawn toward you the attention of men. These negotiations have been watched with special interest, and with deep anxiety, but with very great variety of wish as to their result.

Every convention, whatever was its result, laid a new stratum upon this hill. The efforts made by men to defeat the union have also laid new material upon this already increasing pile. The prayers of God's people from the commencement of these union efforts have laid strata after strata upon it, and at last, in answer, as we trust to these prayers, the Spirit has been poured out and the crowning work has been done in the consummation of the union. Elevated as she is, every eye can see her, and all eyes are directed toward her. I know there are bodies of Christians in this country numerically larger than this Church, but none, I believe, that occupy a more important position, or which are this day looked to with greater interest than she. It

is well for us to survey our position; not to glorify ourselves, but to learn our responsibility, and that we may be excited to the performance of our duty. Whose eyes, then, are upon us? The eye of God himself is upon us. He looks to us for fruit correspondent with the mercy he has shown us and the privileges he has conferred. Holy angels look with admiring wonder upon the great things God is doing for us. The eyes of the Christian world are upon us. God's people, wherever this work is known, have their eyes turned towards us, though their hearts are filled with very different emotion. Some look to this event with emotions of unmingled joy as the harbinger of that day when the hitherto distracted Church of God shall be united in one; when, as there is but one Shepherd there should be but one fold, others are looking with trembling and anxiety for the result of this *experiment*, and some not only with fears, but confidence of our dissolution.

The eyes of the world are upon you. The world as a distinct kingdom from the Church, watches her operations more narrowly than we generally suppose. But here we must distinguish all whom we call worldly men. Nonprofessors do not feel alike in regard to the Church. Many feel a livelier interest in the matters of religion than we generally give them credit for; and many such have looked to this event as that by which their future relation to the visible Church is to be settled. There is another class, sceptics, who have found a powerful argument against religion in the external divisions of the Church. Theirs are the feelings of disappointment and torment. There are not wanting many who are not only looking and wishing, but even laying snares for the destruction of this beloved city of our God. The accomplishment of the work this day has given occasion to many and various reflections on our position.

There is yet another fact which gives prominence to this Church to-day. We appear under a distinct testimony for the

truth. Our separation from other Churches is for the maintainance of principles of truth, in respect to which we differ from them. These truths we have distinctly declared in our Testimony. By a distinct Testimony, we do not mean simply another book in addition to the Confession of Faith. But that it is the duty of the Church to make a clear and explicit declaration of the truth as she has attained to it. Having then taken a distinctive position from others, many are looking to see with what degree of faithfulness we will maintain these our peculiar doctrines. How important to the accomplishment of our work that we drop forever all discussion of our past differences and deliverances, or the declarations one or the other may have made in regard to any of these matters. Planting ourselves on the ground of our now common profession, let us firmly and steadfastly maintain the truths we have espoused. Thus united, let us go forward in battling against the kingdom of darkness. *Thus doing*, the world, nay, hell itself, cannot divide us. Let no one suppose that because the union is consummated the time for work is over. The time for real efficient labor is just commenced. The field is large. There is a wide and effectual door opened. Every man and woman has his or her sphere of usefulness; let all, then, press into the vineyard of the Lord and *work*. With one heart and one mind let us give ourselves to the Lord in a covenant of duty, never, never to be broken up.

SINGING—PSALM CXXVI. *(Music: Arlington.)*

When Zion's bondage God turned back,
As men that dreamed were we,
Then fill'd with laughter was our mouth,
Our tongue with melody;
They 'mong the heathen said, The Lord
Great things for them hath wrought.
The Lord hath done great things for us,
Whence joy to us is brought.

As streams of water in the South,
Our bondage, Lord, recall.

Who sow in tears, a reaping time
Of joy enjoy they shall.
That man who bearing precious seed,
In going forth doth mourn,
He doubtless, bringing back his sheaves,
Rejoicing shall return.

Rev. Jas. Prestley, of New York, then addressed the assembly and said:

Why I have been selected to address this meeting I know not, unless it be on the principle of contrast. I have not had time to inquire into the intentions or motives of those who have conferred this honor on me. All I can say is, I come before you in humble dependence on divine aid to perform this duty to the best of my present ability. Not that I can hope to instruct you, but I can at least stir up your minds by way of remembrance. I have taken a decided interest in the negotiations for this union from their commencement; and I have hoped, even in the darkest hour, that God would remove obstacles out of the way and lead us to its peaceful and happy consummation. For this purpose we have met in this place to-day.

Yesterday when the clouds were pouring their treasures on the earth, I could not but be interested in the query whether God in his providence would give us a pleasant sky to smile on this celebration, and cause our hearts to go out in gladness and thanksgiving to God. We are often much influenced by our surroundings, whether of companionship with our fellow men or of nature. Yesterday I felt sad while I contemplated the heavens dark with clouds billowing one against another; and as the thunder sometimes muttered lowly in the distance, I said how like is this to much in our past negotiations for union. Sometimes it appeared as though the clouds would clear away, and then again difficulties would rise upon difficulties, and all look dark and gloomy. Thunder, too, would sometimes be heard muttering in the distance; but I thank God that it never was accompanied by much lightning. To-day God sees fit to pour

his tempered sunshine upon us, as a type of the chastened joy that pervades all our hearts.

We are at length here to consummate this union, and what a scene is before me! My eyes, in the entire course of my life, have never before contemplated such a scene. I have seen many celebrations on many important occasions, but never anything like this. There is a moral sublimity here that I have never seen equaled.

There are certain *great characteristics* of this assembly. Like two rivers that may have their sources widely apart, and yet commingle their waters, these two original companies, so long separated, commingled to-day, on the corner of Seventh and Smithfield streets, and flowed on together to this place, and here we sit together, a type of *the unity* which exists in our hearts. There are certain things to which I would direct your attention as necessary to the perfection of this unity. If the Holy Spirit is not here we cannot be of one heart and of one mind, and there can be no unity. But we have reason to believe that the Spirit of God has been poured out, and that his presence pervades this assembly. Under that blessed influence we must endeavor "to keep the unity of the Spirit in the bonds of peace."

Again, we have reason to believe that *the love of God* is shed abroad in the hearts of this assembly—that the *love of Christ* pervades this meeting—and every heart should pray to be rooted and grounded in this love, and to "be able to comprehend with all saints what is the breadth, and length, and depth, and hight; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

There is another grace of the Holy Spirit in lively exercise here to-day, if our unity be not a mere fiction. *Peace, holy peace!* The promise is, "the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus," and we are to "keep the unity of the Spirit in the bond of peace." Not only is the peace of God the Father here, but

the peace of God in the flesh. When the Lord Jesus Christ was about to leave this world he left his peace, as He is the Prince of Peace, as a legacy to the Church; "Peace I leave with you. My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Again, if our unity be not a mere semblance, there is another grace of the Holy Spirit pervading this assembly to-day. *It is joy*—a "joy in the Holy Ghost." Ought not our hearts to go out in joy and gratitude, and bow humbly before Him who hath done great things for us whereof we are glad? This joy in its full exercise is no ordinary emotion, having its origin in the heart and circumscribed by mere human feeling. The apostle declares it to be of the Holy Ghost—"a joy unspeakable and full of glory." Are these indeed the feelings and emotions of our souls? then is our unity more than a shadow; it is a blessed reality, and will prove a blessing to the Church.

If what I have said be true, it would be a profitable exercise, and promotive of grace in our hearts, for us to look back "to the hole of the pit whence we have been digged," and inquire why we have been kept there so long; why we have been kept separate so long; why twenty-two years have elapsed since these negotiations commenced before we arrive at the consummation of to-day? *What has kept us apart?* I answer, in general, sin. Misunderstandings have kept us apart; pride of opinion has kept us apart; pride of consistency has kept us apart. We have been too much of the earth, earthy. Worldliness has been in our hearts. And if it shall be found that even the skeletons of the organizations of the respective bodies forming this union must be perpetuated at all, the reason for it will be found in the necessity for it in order to preserve the little worldly property of the Churches. The *world and sin* has been keeping us apart; the *grace of God* is drawing us together. Hope never beat high in any heart until after the Convention at Xenia, and

the pouring out of the Spirit of God. Opposition then began to give way. It was then felt that the word of the Lord had gone forth—the word of the Lord himself—that His Spirit was in it, and that the opposition were fighting a hopeless battle.

But let us inquire more particularly, what is drawing us together? I answer, *the power of God.* The power of Him that stood on the prow of the little vessel, tempest-tost and borne down, and said to the raging sea and howling tempest, "Peace, be still," and it was calm. This peace has gone forth into our Synods—it pervades all hearts. I was grieved when a few of my own brethren stood aloof from this union; and when I was told that some of the other Synod were also standing apart, it added to my sorrow. But as I passed this morning on my way to Synod to consult with my brethren in regard to these great interests of Christ's kingdom, I met a brother of the other Synod. I said, brother, is there any light? and he answered, yes: the hills have melted like wax before the presence of the Lord. I thought, it is always thus. Difficulties that loom like mountains, melt like wax before the light of God's countenance. Great Sinai itself, cloud-capped, God-burdened Sinai, with its muttering thunders and flashing lightnings, the type of the sanctions of God's fearful law, great Sinai shook before the presence of God in flesh. The same remains true, as we have seen to-day. Before His face the valleys have been exalted, the hills brought low, the crooked made straight, and the rough places smooth; and his people are brought together triumphant over the machinations of Satan and the sinfulness of their own hearts. We are happy to see that the hills have melted, and that obstructions have been moved out of the way; but the future no man can tell. The union has been and is now being carried forward with the impetus of a mighty, onward-rushing river, and obstacles are driven out of the way like pebbles in its course. But let us never forget that all our trust must be in God. He goes up before us, the Lord at our head.

It has been said that we should renew our covenant with God to-day. It is a day when every believing heart should, as the old Scotch divines express it, "take a new grip of God's covenant." It is a day much of which should be spent by every one of us in his closet; a day when we should all renew our vows and say, "O Lord, Thou hast done great things for us; whereof we are glad." "Not unto us, O Lord, not unto us, but unto Thy name give glory for Thy mercy, and for Thy truth's sake."

But I cannot leave the matter here. Let me anticipate the future. Let us contemplate through the glass of the word of God, scenes and things greater, brighter, and better than these; where our unity, and love, and peace, and joy, shall be without alloy. There we shall be entirely devoted to the service of God, and shall praise Him. Here our lips may not be able to express all we feel; there we shall express ourselves perfectly. Here we may be confined to a few minutes of time for service and praise; there we shall have eternity. Here our unity and happiness may be imperfect; there they shall be complete in God.

SINGING—PSALM CXVII. *(Music: Boylston.)*

O give ye praise unto the Lord,
All nations that be;
Likewise, ye people all, accord
His name to magnify.

For great to us-ward ever are
His loving kindnesses.
His truth endures for evermore,
The Lord O do ye bless.

Dr. Kerr expressed the desire that brethren from other denominations be invited to address the audience.

Rev. W. S. Plummer, D. D., of the O. S. Presbyterian Church, said: One rule of good manners, when men are asked to speak in the assembly of another Church, is to say nothing

that would mar their pious feelings. He had nothing to say about settling terms of communion. You can settle your own business. The ship is new launched. Go on your voyage to carry the gospel to the heathen world. If this Church set an example of carrying the gospel to the many heathen of the world, then will you be a city set on a hill. I wish you success in your mission—and our common Lord has said, "Lo! I am with you alway, even unto the end of the world." I know very little about unfulfilled prophecy. Of some things there is no doubt. There will be a resurrection, and a final judgment, and before these the knowledge of God shall cover the earth as the waters cover the sea. The conjecture has been ventured by most sound commentators, that the diffusion of the gospel shall be universal before the year 1896. I know not, but if it is so, our time is better than the millennium itself. I would rather be a soldier introducing that time, than to enjoy the peace and glory of that time. It is more honorable to do a soldier's duty than to wear a soldier's crown.

Prayer by Rev. Wm. Davidson.

THE CEREMONY OF UNION.

Dr. Pressly: The design was that in this aggregate meeting the Union should be consummated. I now move that Dr. McLaren, in the name of the Associate Reformed Synod, give the right hand of fellowship to Dr. Cooper, Moderator of the Associate Synod. The motion was carried.

The two Moderators then approached each other, and seizing each other's right hand,

Dr. McLaren: In the presence of this assembly, in the presence of the members of this Synod, in the presence of Almighty God, I extend to you, my brother, the right hand of fellowship, in love indeed, and may this Union be to the glory of God forever! Amen.

Dr. Cooper: Most cordially I reciprocate this expression o.

my dear brother's heart. In the name of the Associate Synod of North America, I give a brother's hand and a brother's heart. Let our hands thus linked together be the token and the emblem of this union. Here let us pledge our mutual fidelity and our mutual love. Let us bury in a common grave our past differences. Here we have unfurled our banner, on one side inscribed "THE TRUTH OF GOD," and on the other, "FORBEARANCE IN LOVE." Let us follow our glorious Captain, and seek to glory only in His cross.

The whole assembly then arose, and sang with much emotion the 18th and 19th verses of the lxxii Psalm, as a doxology. Music: *Coronation.*

"Now blessed be the Lord our God,
The God of Israel,
For he alone doth wondrous works,
In glory that excel.
And blessed be his glorious name
To all eternity:
The whole earth let his glory fill,
Amen, so let it be."

Dr. McLaren then pronounced the Apostolic benediction: The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all. Amen.

THE NEW UNITED SYNOD CONSTITUTED.

Dr. Pressly moved that as the union was consummated, the United Synod be now constituted with prayer. Carried.

The constituting prayer was then offered by Dr. McLaren.

Dr. Cooper moved that Rev. Dr. Pressly, of Allegheny, be chosen Moderator of the United Synod. He was unanimously elected by acclamation.

Dr. Pressly: Suffer me to render thanks to God that my life has been spared to see the union consummated, for which I have labored for twenty-two years, and permit me to render

thanks to you for the unexpected honor of presiding over the first meeting.

Rev. Dr. Clokey moved that Dr. Wilson, of Xenia, be elected Clerk, *pro tempore*. Carried.

Rev. Mr. Smart moved that the Synod of the United Presbyterian Church do now adjourn to meet at Xenia, Ohio, on the third Wednesday of May, 1859, at 7 o'clock P. M. Carried.

Dr. Pressly pronounced the benediction, and the Synod adjourned.

"OLD HUNDRED."

In the City Hall, on Wednesday last, the sublime and magnificent strains of this grand old tune were sung as they were never before sung in this city, by about 3,000 voices, and that to the words of the hundredth Psalm:

"All people that on earth do dwell," etc.

The words of this Psalm and this good old tune on that occasion, filled the hearts of that large congregation of Christians with feelings of devotion. We give the following remarks on this tune which we found floating like a waif upon the sea in one of our exchanges:

"If it be true that Luther composed that tune, and if the worship of immortals is carried on the wings of angels, how often has he heard the declaration, 'They are singing Old Hundred now.'

"The solemn strain carries us back to the times of the reformers, Luther and his devoted band. He, doubtless, was the first to strike the grand old chords in the public sanctuary of his Germany. From his own stentorian lungs they rolled, vibrating not through vaulted cathedral roof, but along a grander arch —the eternal heavens. He wrought into each note his own sublime faith, and stamped it with that faith's immortality. Hence it cannot die! Neither men nor angels will let it pass into oblivion.

"Can you find a tomb in the lands where sealed lips lay that have not sung that tune? If they were gray old men, they had heard or sung 'Old Hundred.' If they were babes, they smiled as their mothers rocked them to sleep, singing 'Old Hundred.' Sinner and saint have joined with the endless congregation where it has, with and without the pealing organ, sounded on sacred air. The dear little children, looking with wondering eyes on this strange world, have lisped it. The sweet young girl whose tombstone told of sixteen summers, she whose pure and innocent face haunted you with its mild beauty, loved 'Old Hundred,' and as she sung it, closed her eyes and seemed communing with the angels who were so soon to claim her. He whose manhood was devoted to the service of his God, and who with faltering steps ascended the pulpit stairs with white hand placed over his laboring breast, loved 'Old Hundred.' And though sometimes his lips only moved, away down in his heart, so soon to cease its throbs, the holy melody was sounding. The dear white-headed father, with his tremulous voice! how he loved 'Old Hundred.' Do you see him now, sitting in the venerable arm-chair, his arms crossed over the top of his cane, his silvery locks floating off from his hollow temples, and a tear perchance, stealing down his furrowed cheeks, as the noble strains ring out? Do you hear that thin, quivering, faltering sound now bursting forth, now listened for, almost in vain? If you do not, we do; and from such lips, hallowed by fourscore years service in the Master's cause, 'Old Hundred' sounds indeed a sacred melody.

"You may fill your Churches with choirs, with Sabbath prima donnas, whose daring notes emulate the steeple, and cost almost as much, but give us the spirit-stirring tones of 'Old Hundred,' sung by young and old together. Martyrs have hallowed it; it has gone up from the dying beds of the saints. The old Churches where generation after generation has worshiped, and where many scores of the dear dead have been carried, and

laid before the altar where they gave themselves to God, seem to breathe of 'Old Hundred' from vestibule to tower-top—the very air is haunted with its spirit.

"Think, for a moment, of the assembled company who have, at different times and in different places, joined in the familiar tune! Throng upon throng—the stern, the timid, the gentle, the brave, the beautiful—their rapt faces all beaming with the inspiration of the heavenly sounds!

"'Old Hundred!' king of the sacred band of ancient airs. Never shall our ears grow weary of hearing, or our tongues of singing thee!"

CIRCULAR to the Ministers, Elders and Members of the Associate, Associate Reformed, and Reformed Presbyterian Churches.

DEAR BRETHREN:—We wish you grace, mercy and peace, from GOD our Father, and the LORD JESUS CHRIST.

There is a matter very near to our hearts, in regard to which we seek your prayers, your countenance, and your coöperation. Believing that God will put honor on the means of his appointing, and having faith in the power of united persevering prayer, we have concluded to invite, and do hereby invite, you earnestly to meet with us in convention in Xenia, on Wednesday, March 24, at 7 o'clock, P. M., for the purposes of joint prayer to Heaven, for its promised blessings; and of advising with each other in regard to the interests of religion; and this we do, with a view of securing an actual and general revival of practical godliness in our several Churches.

It is a matter of lamentation, dear brethren, that the standard of piety is so low at present in the redeemed Church of the Lord Jesus Christ. What dwarfs we are in holiness! How far from the elevation we should be standing on! How slow our progress! How confused our views! How unequal to the high tasks with which we should be busy! We go halting on the Lord's errandry, instead of moving on in the strength of his might. It is to be feared that owing to the prevalence of a worldly spirit, and to the imperious demands of even our lawful avocations, as well as to other causes which we need not name, the fire burns low on the altar of our hearts, and God gets but a moderate degree of glory from us.

And as the result of this, the world around us lies yet in all the wo and all the wickedness of its fallen state. We see its perishing multitudes, pushing past us day by day, not simply to the house of silence, but to the chambers of Death, and we are powerless, comparatively, to arrest them.

Now, dear brethren, the only corrective of this lamented state of things, is, for the Church to gird herself anew with that might which is divine, to "receive" afresh "the Holy Ghost." All is death in that howling wilderness that borders on the garden of the Lord. The influences that are to quicken and save, are resident in the Church. The life is here, though sadly dormant, and what we ask is that you will come and entreat the Lord with us for its revival. Among these appointed means, we find specially recognized prayer and mutual conference; after summing up the most precious blessings to be bestowed on Israel, God says: "For all these things will I be inquired of by the house of Israel to do it for them," and the Saviour says: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven," and the special regard of God for such prayer and conference was manifested in the time of Malachi, a time not unlike, in many of its prominent features, to our own day. "They that feared the Lord spoke one to another, and the Lord hearkened and heard." In the days of primitive Christianity, it was in the social circle for prayer that Christ appeared to his disciples, and it was when they were thus assembled together that they received the first baptism of the Holy Ghost, from whence such wonders came on the day of Pentecost, and if we expect the Church to exert on a sin-cursed world a Pentecostal power, she must have a Pentecostal Baptism of the Spirit of God, and if she will enjoy that, she must not neglect the honored means of the Spirit, and we would not overlook the consideration that our brethren of other and larger bodies of Christians have led off in this work much to their own encouragement, and, as they tell us, to the gladdening of their Zion, and surely if God has heard their prayers, and poured out his spirit with reviving power upon them, may not we be partakers of the same blessed influence. The smallness of our number, the scattered condition of our charges, and the limited state of our finances, need be no hindrance. These will but add sweetness to the offering, if our hearts are set on the work.

We invite you, then, brethren of all the various branches of Christ's Church, ministers and elders, and other members whose hearts the Lord may move in this great work, to meet us in conference, and talk with one another until our hearts are warmed in love, and wrestle with the Almighty until in fulfillment of his own promise, he pours out his spirit as rain upon the mown grass, as showers that water the earth until the barren waste be turned into a fruitful field, and judgment dwell in the wilderness, and righteousness remain in the fruitful field.

Surely, dear brethren, we have many precious encouragements to the work. God has said, "I will pour water upon the thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thy offspring, and they shall spring up as among the grass, as willows by the water courses." Come and let us return unto the Lord, for he hath torn and he will heal, he hath smitten and he will bind us up; after two days will he revive us; in the third will he raise us up, and we shall live in his sight. Reason might teach us to expect good from the mutual prayers and counsels of brethren from many and distinct portions of the heritage of God; but we have a higher guarantee for it than the uncertain voice of human reason. God himself hath said: "It shall come to pass that there shall come people, and the inhabitants of many cities, and the inhabitants of one city shall go to another, saying, let us go speedily to pray before the Lord, and to seek the Lord of hosts. I will go also."

That our meeting may be for edification and profit to ourselves and others, permit us, brethren, to suggest a few topics to which your minds may be directed as appropriate subjects of consideration on an occasion of this kind.

I. The true nature of a revival.
II. Indications of the need.
III. Encouragements to hope for a revival.
IV. Causes of the present deadness of the Church.
V. Sins of the day as impeding the progress of religion.
VI. Means of promoting a revival.
VII. Necessity of the influences of the Holy Spirit.
VIII. Evidences of a true revival.
IX. Revival of religion essential to the success of missions.
X. Aspects of Divine Providence toward the Church and the world.

On these and kindred topics, such as the convention may adopt, we ask your prayerful study and your conscientious deliverances. Let prayers for the Convention itself be daily offered to God. Let it be like the gathering of the princes of the people, even the people of the God of Israel. Let this call be read in every pulpit, that the people may hear and join their hearts and voices with ours in fervent prayer for the revival of God's work among us. Let all obstacles and hindrances be removed out of the way of ministers and elders, so that they may attend without distraction. Let those who are blessed with abundance say to their ministers, we wish you to join the counsels of the Church; here are the means, go, and may the blessing of God go with you. Fathers and mothers in Israel, you who have but few years to labor in the vineyard on earth, but who sigh with deep anxiety for your children, whom you must soon leave behind you, let us have your prayers and your sympathy at the Throne of Grace. Young men, on whom the burden of the work of God must soon rest,

enter our list, and by the united work of all in this matter, under the blessing of Zion's King, this Convention may be the brightest spot in the history of our day; the dawning of a new epoch in the Church of God; the fulfillment of that blessed promise, when the Lord will create upon every dwelling place of Mount Zion, and upon all of her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night, for upon all the glory shall be a defense. Behold I create Jerusalem a rejoicing, and her people a joy.

A committee of reception will be in attendance, to furnish suitable accommodations for all who shall favor us with their presence. A cordial welcome will be given you in the humble dwellings of your brethren.

[Signed by 30 Ministers and 23 Elders.]

XI.—Convention at Xenia for Prayer and Conference.

Convention of Reformed Churches, embracing Ministers, Elders and members of the Associate, Associate Reformed and Reformed (Old and New School) Churches, met in the Associate Reformed Church in Xenia, March 24, 1857, at 7 o'clock P. M. On motion of Rev. J. P. Smart, the Convention was called to order by the appointment of H. M'Millan, D.D., Chairman *pro tem.* On motion of Rev. R. D. Harper, Rev. R. H. Pollock was chosen temporary Secretary.

The Convention united in singing a part of the cxvi Psalm. Prayer was offered by the President.

ROLL OF MEMBERS.

ASSOCIATE CHURCH.

Ministers—Drs. Rodgers, Beveridge, Wilson; Revs. R. H. Pollock, D. W. Collins, Jas. Wallace, J. S. Rankin, J. W. McFarland, J. B. Clark, R. Forester, J. M. Henderson, S. C. Reid, Thos. Brown, J. C Murch, H. H. Blair, D. Blair, J. P Smart, J. Dean, W. H. French, D. H. A. McLean, S. B. Reid, C. Cummins, R. Wallace, I. N. Laughead, M. Arnot, H. McHatton, J. L. Bull, R. D. Williamson.

Elders—A. Collins, S. Briggs, J. Taggart, John Dean, D. H French, David Brown, G. Monroe, T. H. Dissert, W. Torrence, Joseph Morrow, R. S. Bull, John Winter, Jas. Orr, Wm. Collins, Robert Brown.

ASSOCIATE REFORMED CHURCH.

Ministers—Drs. Pressly, Kerr; Revs. R. A. Browne, R. Gracey, W. A. Mehard, R. D. Harper, R. K. Campbell, W. Lorimer, W. H. Andrew, A. Young, G. W. Gowdy, N. C. Macdill, D. G. Bradford, J. R. Walker, J. P. Wright, J. Clokey, W. C. McCune, J. R. Anderson, J. M. Gorden, C. T. McCaughen, William Davidson, J. K. Andrew, D. Paul, A. Ritchie, J. Y. Scouller, J. Comin, J. S. Robertson J. McHatten, J. F. Huchison, S. W. McCracken, G. D. Archibald, J. C. Steele, D. Macdill, J. N. Dick, J. H. Peacock, S. Wallace, J. T. McClure, R. E. Stewart, A. Aten, W. H. Prestley, P. Monfort, A. Rankin.

Elders—J. Kissick, Wm. Harvey, Jas. Dallas, W. Gowen, A. Gowdy, John Finney, A. Galloway, J. C. Galloway, J. Harmon, J. B. McCracken, J. Bigger, S. Johnson, W. G. Hyndmon, Thos. White, R. Bradford, S. Barnett, J. Turnbull, Thos. Bigger, Joseph Samper, L. Munfort, E. Finney, J. Patterson, A. Byrd, J. Alexander, J. Hannon, A. McDowell, D. Millen.

REFORMED PRESBYTERIAN, (O. S.)

Ministers—Revs. J. B. Johnson, Robt. Hutchinson.

Elder—Samuel M. Foster.

REFORMED PRESBYTERIAN CHURCH.

Ministers—Drs. McMillan, Heron, Wilson, Black; Revs. Wylie, Robt. McMillan, G. R. McMillan, G. McMillan, John McMillan, W. P. Shaw, J. A. Crawford, E. Cooper.

Elders—Thos. Little, W. Russell, W. Gill, Geo. Shaw, D. McMillan, J. C. McMillan, Robt. Reed, J. S. Elliot, D. McQuiston, John Nisbet, Wm. McQuiston, John N. Ewer, John Miller, John Orr.

CORRESPONDING MEMBERS.

Rev. W. T. Finley, O. S. P.; Rev. P. C. Prugh, Ger. Ref.; Rev. W. Perkins, Free Pres.; Rev. J. Bonner, Free Pres.; Rev. M. Russell, O. S. P.; Rev. T. M. Hopkins, O. S. P.; Rev. T. B. Wilson, O. S. P.; Rev. Dr. J. G. Monfort, O. S. P.; Rev. C. Adams, Methodist.

The roll was imperfect, a number present not having enrolled themselves. We are obliged also, for want of space, to omit the names of a large number of the laity who were members of the Convention. The whole number enrolled was 183.

On motion, a committee consisting of four laymen was raised to nominate permanent officers and a business committee. The Chairman appointed the following persons · Messrs. John Alexander, of the A. R. Church; J. C. M'Millan, Ref. Pres. Church, (N. S.); Geo. Munroe, Asso. Pres. Church; and S. M. Foster, Ref. Pres., (O. S.)

The first item specified in the call—the nature of a true revival—was then taken up, on which Prof. Young was invited to address the Convention, he having been previously invited by a

committee of those issuing the circular to prepare an address for the opening of the Convention on this subject.

The congregation sung Ps. cxxxii, 13–18 verses. Prayer by Rev. J. Clokey.

Prof. Young then addressed the Convention. He said: To know the nature of a true revival of religion, we must know the object of it, and the means by which it is to be secured. All these means promote growth of grace in the heart and life of the Christian. Paul recognizes the unity of the faith as a leading object in connection with this Christian growth, and describes these attainments in connection with instrumentality, and he affirms the unity of the Spirit in connection with diversity of gifts. "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. The great object in bestowing these gifts was to bring Christians to a unity of faith, and to a perfect man in Christ Jesus. He then considered the object and result of these gifts, and in this he dwelt on them in detail. Some apostles. Explained their office. It was indispensably necessary, besides the ordinary gifts of the ministry of word and doctrine, and their being clothed with miraculous power, that they should have seen the Saviour, as he was even seen of Paul as of one born out of due time. Hence there could not be a succession in the apostle's office. Prophets—they who not only foretell future events, but *teach*, and deliver God's message sent by them. With the last of the apostles that office ceased. Evangelists—those sent occasionally, and on different missions. Pastors and teachers—to give instruction in the word, depending on the Spirit in every case—feeding the flock as shepherds, and instructing them in the way. The preaching of the gospel in *all* that is comprehended in the

word is our duty. All these offices were given for the "perfecting of the saints, the work of the ministry, the edifying of the body of Christ." "Perfecting"—there is a uniformity in this—first the blade, then the ear, then the full corn in the ear—a growing in grace. He then proceeded to show why a living ministry is requisite. We have the Divine will revealed in the Scriptures—and science is now widely and generally spread—and why are not these enough? The Head of the Church has not so arranged it that these are sufficient. The voice is made to come to the heart, and the heart is made to feel the sympathies of the heart. The minister of the gospel is compassed about with infirmities, that he may be able to sympathize with others under like infirmities. Men will not deal faithfully with the written word, and therefore need one to bring it to bear on their consciences. Hence ministers are to entreat and rebuke with the love of Christ glowing in their hearts, and with the knowledge of the worth of an immortal soul; and they must preach Christ not only as the author, but for the sake of purity and peace. Thus the perfecting of the saints is a gradual and progressive work, and it requires a living ministry. "For the work of the ministry." The ministry has a *work*. He illustrated this point, by referring to the necessity of division of labor. No mind can master all things, and so with the ministry in their work. The apostles themselves had different gifts, and consequently each had that work to do for which the Spirit, the Holy Spirit, gave them that preparation that is necessary to success in every duty. They entered into every village, depending on those to whom they ministered for the means to carry it on. They recognized the ministry as their work, and refused to serve tables. Have ministers been supplied with the means of giving themselves, without care, to this work? If of our own choice, when there is no necessity upon us, we give ourselves up to other work, wo unto us. If we do it from want, what a burden rests on others, who thus hold them back

from their work by withholding the means. So Paul charged Timothy: "Take heed unto thyself, and unto the doctrine; continue in them; for in so doing thou shalt save thyself and them that hear thee"—"Preach the word; be instant in season, out of season"—"Watch thou in all things, endure afflictions, do the *work* of an evangelist; make full proof of thy ministry."

"Edifying of the body of Christ." Body of Christ denotes His Church; edifying signifies a building up. It will not do to preach morality alone, but the apostle here appeals to our social position, as represented by a building joined together in all its parts, or a body having many members and yet one body. We must build up His kingdom, for this the instrumentality has been given of God. He then made an appeal to all—especially to non-professors—to acknowledge Christ. The work is progressive. There are shades of difference in the opinions of those who hold fundamental truths, not inconsistent with the grand results sought, viz: "Unity of the Spirit." Even in heaven all are not equal in clearness of knowledge nor degrees of enjoyment. The results of God's chosen instrumentality furnish a profitable theme for improvement. With all man's fickleness, carnality and worldly-mindedness, what a glorious being he is, when God puts His Spirit in him and transforms him. And can it be a matter of no consequence whether such a being is in misery or in happiness? The word, and all instrumentality to save, demand that we properly estimate the value of our salvation. How is this to be accomplished? You cannot expect others to give up their affairs to attend to yours. As it is in temporal, so it is in spiritual affairs. Whilst there is a work in the Church, every one must be seriously employed for himself. Parents must exercise a carefulness over their children. Nor must we stop with our own households, but extend our work wherever God gives us opportunity. He concluded by craving pardon of his brethren for whatever was aside of the subject, as

in the midst of his professional labors, and under affliction, he had not enjoyed one hour of thought upon this subject.

After the close of the address, the Nominating committee reported as follows:

Business Committee—R. D. Harper, A. R. Church; J. P. Smart, A. Church; J. P. Crawford, R. P. Church; G. D. Archibald, A. R. Church; G. R. M'Millen, R. P. Church; R. H. Pollock, A. Church.

PERMANENT OFFICERS.

For President—Rev. Dr. Pressly.

Vice Presidents—Dr. Rodgers, A. Church; Dr. Wilson, A. Church; Dr. Kerr, A. R. Church; Prof. T. W. J. Wylie, R. P. Church, (N. S.); Rev. J. B. Johnston, R. P. Church, (O. S.)

Secretary—A. W. Black, R. P. Church.

Corresponding Secretary—R. A. Browne, A. R. Church.

To Prepare an Address—Dr. Beveridge, A. Church; Prof. Young, A. R. Church; Dr. M'Millen, R. P. Church; Rev. A. M. Milligan, R. P. Church, (O. S.)

The report was adopted.

Rev. J. P. Smart moved that when the Convention adjourn, it adjourn to meet at 9 o'clock A. M. to-morrow morning.

Motion adopted.

Rev. R. A. Browne said this was not a business Convention. These preliminary matters were perhaps well enough, but he had come to attend a prayer-meeting for a revival, and he hoped the Convention would proceed to that business now, to-night. We had come together not to talk about revivals, but to have a revival. He wanted a prayer-meeting to-night.

Similar remarks were made by others; and it was concluded to fix the hour of meeting at 8 o'clock in the morning. The meeting was then concluded by prayer by Dr. Pressly.

THURSDAY, 8 O'CLOCK, A. M.—Convention met—Dr. Pressly in the chair. Exercises commenced with singing Psalm lxvi,

16. The President read a portion of the Scriptures. Prayer by Dr. Beveridge.

On motion of Rev. Dr. Black,

Resolved, That all ministers and other members of all other evangelical bodies who may be present, be invited to sit as corresponding members.

The Convention continued its devotional exercises. Sung Psalm xc, 13, to end. Prayer by Rev. J. B. Johnston. Sung Psalm cii, 16–22. Prayer by Rev. Gavin M'Millen. Suspended the devotional exercises to hear the report of the Business committee, which was as follows:

1. *Resolved*, That the devotional exercises of the Convention be under the direction of the presiding officer.

2. *Resolved*, That we deem it for edification, that those who are called to lead the devotions of the Convention should make their exercises brief.

3. *Resolved*, That the following topics demand the special attention of the Convention: 1. The true idea of a revival of religion. 2 The indications that the Church needs a revival of religion. 3. The encouragement to hope for a revival of religion. 4. The causes of the present deadness of the Church. 5. The sins of the day as impeding the progress of religion; Sabbath desecration; worldly mindedness; slavery. 6 The means of promoting a revival of religion. 7. The necessity of the influences of the Holy Spirit in promoting a revival. 8. Evidences of a true revival. 9. Revival of religion essential to the success of the work of missions. 10. The aspects of Divine Providence towards the Church and the world. 11. The history of revivals. 12. The preaching of the gospel as connected with the revival of religion.

4. *Resolved*, That those who lead in the discussions be requested to present the topics selected in the form of a resolution.

5. *Resolved*, That in the discussions of the Convention the speakers be limited to ten minutes.

The report was received and unanimously adopted.

The devotional exercises were resumed by singing Psalm lxxxix, 13–18. Prayer by Rev. H. H. Blair. Sung Psalm lxxx, 14, to end. Prayer by Rev. Dr. Herron.

Communications were received from brethren in New York and Philadelphia, and from Rev. B. Waddle, New Concord, Ohio, expressing sympathy with the objects of the Convention, and praying for its success.

On motion of Dr. Black,

Resolved, That this Convention rejoices in the reception of these cheering communications, and respond to them in the same spirit in which they are sent.

Ordered that they be engrossed in the minutes. They are as follows:

PHILADELPHIA, March 22, 1858.

To the Ministers, Elders and Members of the Associate, Associate Reformed, and Reformed Presbyterian Churches, met for Prayer and Conference in the town of Xenia, Greene County, Ohio.

DEAR BRETHREN:—The association composed of the ministers and elders of the above named Churches in this city, have appointed us a committee to address you a letter in response to a circular sent by you to the brethren of these Churches, and to express their sympathies with you in the object of your meeting, which we accordingly do with great pleasure.

Our hearts, dear brethren, have been greatly refreshed by the intelligence received through your circular, that you have called a Convention of the ministers, elders and members of these Churches, from different parts of the country, with the view of deliberating concerning the interests of religion, and of pouring out your hearts in united, and earnest, and persevering prayer, for a revival of practical godliness in our several Churches.

In this circular you have kindly invited us to meet with you on this interesting and solemn occasion. It has been with some of us a matter of serious consideration whether we should not, for the time being, forget any other claim upon our time and attention and joyfully accept your invitation to meet with you. There are considerations, however, which we think will prevent us from yielding to these first promptings of our hearts. Among these we may mention the fact, that the present time is, in this city, marked by events of the most extraordinary character. A mighty influence is at work in this section of our land. Never, in the history of our country, has there been such an awakening among all classes of the community to the interests of religion. In different parts of our great city assemblies are being held every day, in which persons are drawn together by the thousands, filling to their utmost capacity, the largest halls and Churches in our city. Merchants are leaving their stores, professional men their offices, and mechanics their shops, in the business hours of the day, that they may hear and proclaim the word of salvation by Jesus Christ, and pour out their hearts in prayer to Almighty God for his blessing. But we need not tell you of these things. Doubtless you have heard of them, and doubtless they have awakened your deepest concern.

Our object, more particularly, in referring to them now, is to assign a reason why, in the present state of things among ourselves, it appears to us that God, in his providence, is making it our duty to remain at our posts that we may await the issues of this mighty work, and be prepared for whatever the crisis may demand.

Perhaps you would like to have an expression of our views in relation to this extraordinary awakening. We cannot, in a letter, give a full expression of these. Let it suffice to say that we have earnestly pondered the matter, and in our ministerial association have exchanged our views in relation to it, and have come to the conclusion, that while there are associated with it some things which we do not approve, yet it should be regarded as the result of a special outpouring of the Spirit of God. Such, dear brethren, are our present convictions. With thankful hearts we recognize in this great movement the finger of God, pointing to a better state of things in the land; and in it, too, we hear the voice of our great Captain calling upon us to arouse ourselves to a more vigorous conflict with the powers of darkness. This conclusion, dear brethren, has been not a little strengthened by the reception of your circular, breathing a spirit so much in union with the signs of the times, and the feelings they have awakened in our hearts.

It will doubtless rejoice your hearts to know, as you urge us to united prayer, that in some of our Churches we have been meeting daily through the past week, or more, for this special purpose, and we have reason to hope thus far that our meeting has been attended with good results. While thankful for any manifestation of the Lord's goodness, in this respect, we would at the same time desire to be found watching, lest the great adversary of souls, through our sinfulness, may get an advantage over us. We ask you, dear brethren, to help us by your prayers.

It will, we doubt not, dear brethren, encourage you to know that while you are assembled in Xenia to plead with God for a revival of His work, the ministers, elders, and members of these three Churches are gathered together in one place, in this city, to invoke upon you and upon ourselves, the blessings of the God of Zion. We shall, therefore, though absent in body, be with you in spirit; and though many miles separate us from each other, it rejoices our heart to think that your prayers and ours will meet together at that throne on which sits that glorious Being, whose resources are infinite, and before whom there is no distance.

Brethren, go on in the blessed work in which you are engaged. Let the guilt and wretchedness of a lost world—let the sad and sinful recreancy of the Church in carrying out her high commission—let the responsible position you occupy as Christians, and ministers, and teachers of youth in our seminaries—let the promises of your exalted Saviour, and his crown-rights as King of Kings and Lord of Lords, urge you to pray and labor

with one mind and with one heart, for the consummation of those holy desires with which, we trust, the Spirit of God has inspired your souls. "The blessing of the Lord be upon you; we bless you in the name of the Lord."

JOSEPH T. COOPER,
ALEX. G. M'AULEY,
GEO. C. ARNOLD,
} Com. of Asso.

Members of the Association present at this meeting:

Associate Church—Francis Church, Thomas H. Beveridge, James Price.

Associate Reformed Church—Robert Armstrong, J. B. Dales.

Reformed Presbyterian Church—Wm. Sterrett, S. P. Herron.

To the Brethren, Ministers, Ruling Elders, and others, to meet in Convention for prayer and Conference in Xenia, Ohio, March 24, 1858:

DEAR BRETHREN IN JESUS CHRIST:—We have received your circular. We approve your proposal, and we hail you in the name of Christ while you gather round the Throne of Grace, to seek a new baptism of His Holy Spirit from above.

There is a great power in prayer. Power to avert evil, to command the blessing, and "to move the hand that moves the world," that it may be opened to dispense revival to the Church, and salvation to sinners ready to perish around her. Let this power be used, dear brethren, by you. God has promised to give His Holy Spirit to them that ask Him, and laying hold of this promise by faith, you may confidently expect that the blessing for which you may agree to ask will be dispensed.

The progress of vice and immorality in our country, generally, and in large cities in particular, is fearful; and the Church, under God, must stay its advances or we are lost.

The formalism, the worldliness, the disaffection, and the inactivity of the Church herself, show that the fervor of religion is greatly wanting within her pale, and that she needs revival from the presence of her Lord.

The want of the day is an increased spirituality, and for this, as we understand it, it is the object of your assembly to seek.

An awakening of the public mind to the importance of religion, is now existing in our city and its vicinity. It pervades all classes. It leads men to social prayer, to the hearing of the gospel, and to inquiry for salvation through Jesus Christ. It has been, so far, characterized to a very great degree, by the absence of mere animal excitement, and of unusual means for affecting the minds of men. And we trust that it will be productive in the issue of great and lasting blessings to the world. So far as we find

it in accordance with the spirit and order of the gospel, we rejoice in and desire to advance it. Let us request you, dear brethren, that when you gather in your holy convocation, you will remember before God the large cities of our land, where Satan's seat is, and where it is our lot to labor for our common Lord and Master.

We trust that some of our brethren will be able to meet you in Convention, and from such you will receive more extended information on these subjects. We will therefore conclude by saying that we have read your circular in our Churches; we have made your meeting a subject of special prayer, and it is highly probable that at the same hour on which you meet, assemblies among ourselves which have been advised of yours, will be joining with you in supplication at the Throne of God. That you may enjoy the presence of the Master of Assemblies, and be made joyful in His house of prayer, is, respected and dear brethren, the prayer of yours, in the gospel of our common Lord and Master.

(Signed)

John N. M'Leod,	James Brown,	And Crawford,
Hugh H. Blair,	James Young,	J Patterson,
John Brash,	Geo Sanderson,	Alex. M'Farland,
Alex. Clements,	James M'Gay,	George Bruce,
A. C. Junkin,	Alex. Knox,	Robert Biggart,
James Thompson,	T. B Tallman,	James Dickson,
James B. Whitten,	John J. Palmer,	Hugh Downs,
James Dinsmore,	Henry Harrison,	Wm. Frazer.
David Douglas,		

New York, March 22, 1858.

To the Ministers, Elders, and Members of the Associate, Associate Reformed, and Reformed Presbyterian Churches, to meet in Xenia, March 24, 1858, the undersigned sends greeting:

Present engagements in Muskingum College render my bodily presence among you impracticable; but my spirit shall be with you. Brethren, my heart's desire and prayer to God is, that your united prayers and deliberations may be so influenced by the Holy Ghost as to bring a large revenue of glory to the Lord and much good to our Church.

The ten topics contained in the circular, and on which prayerful study and conscientious deliverances are respectfully asked, are pertinent, suggestive and important. In reference to most of them, I would much rather receive instruction than attempt to instruct my brethren. Each of us may edify himself in some degree, by meditating prayerfully upon these momentous topics. By throwing our thoughts together as common stock, we may edify one another. Let us, then, dear brethren, look at these topics, severally, in the light of divine revelation. In that purest light we may see clearly.

A revival, such as we would gladly see produced, and desire to be instrumental in effecting, must be in its nature religious. Neither superstí-

tious nor fanatical. We think that reverence for divine authority, and an earnest desire to acknowledge the Lord in all our ways, enter largely into the nature of a true revival. A truly religious revival must be spiritual. "Not by might, nor by power, but by my Spirit, saith the Lord." To each newly regenerated soul, as well as to every lively and rejoicing believer, it may be said, "you hath He quickened."

There are sinners, by thousands and tens of thousands in our land and other countries, yet dead in their trespasses and sins—also many professors of Christianity whose graces are languishing, and who do little, indeed, for the honor of the Great King. Awful indications of the pressing need for a true revival of religion throughout Christendom, to be extended to earth's remotest bounds, and to ocean's wildest shores.

As for encouragements, what stronger ones could we wish for than those set before us in the prophecies and promises of the true and faithful word, viewed in connection with the doings of the Lord, which are now marvelous in our eyes? Is there not a noise among the dry bones of Israel? Will not this noise be followed by a shaking and a gathering? Should we not prophesy unto the wind and say, "Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain that they may live." Every angel that hath the everlasting gospel to preach to them that dwell on the face of the earth, may with incredible velocity speed his way from city to city, and from land to land. And what one laborer does in the great field of the world, may be telegraphed almost in the twinkling of an eye, to another distant laborer in the same wide field. We are encouraged to hope for a real and speedy revival. Hindrances to a revival are earthly, human and Satanic, but not insuperable. The Lord reigns. He can bring light out of darkness; and order out of confusion; and good out of evil.

Let us realize the necessity of the influences of the Holy Spirit, while we prayerfully, patiently and perseveringly employ the means of divine appointment for the conversion of sinners and the comforting of saints. Seeing that everything which glitters is not gold, let us apply the Scriptural tests to revivals, and endeavor to separate the precious from the spurious. See the fruits of the Spirit—love, joy, peace, etc. Men do not gather grapes of thorns, nor figs of thistles. By their fruits ye shall know them. Sinners converted in a very remarkable manner, will likely make the best missionaries.

Dear brethren, what we find to be done, let us do it in the name of Christ, and do it with our might.

Yours fraternally,

BENJAMIN WADDLE.

New Concord, March 23, 1858.

Devotional exercises resumed. Sung Psalm xlv, 3. Prayer by Rev. Gracey. Sung Psalm lxxii, 16, to end. Prayer by Rev. Mr. Hutchinson of Reformed Presbyterian Church. The President read the lx chapter of Isaiah. Sung Psalm cxxvi. Prayer by Dr. Rodgers. Took up No. 4 in report of business committee. Rev. J. Clokey spoke on this point. He said, sin, in whatever form found, lies at the foundation of this deadness. There may be, there are particular forms of sins, some within and some without the Church, but this deadness all comes back to ourselves.

He offered the following resolution as expressive of his views:

Resolved, That the defective application of the gospel, will account for the present deadness in the Church.

He said: We neglect to apply the means of grace as the proper remedy, and as the proper means to restore growth and vigor. This misapplication appears when we compare what we are with what we ought to be.

Here he showed that life, activity, and entire self-consecration should characterize us, instead of the deadness everywhere prevalent.

It appears also comparatively with what we appear to be. We are not so lively as we appear to be. Too much like Sodom of old, having a name to live, but we are dead. Had ministers been on their watch-tower all the while, so much Sabbath-breaking and other like sins had not occurred. We have been watching sins in our sister Churches more than those coming in on us from the world. In the charge given to Sardis, she is directed to "strengthen the things that remain." This is the duty of the minister—to strengthen the weak. If ministers were instant in season and out of season, the present state of things could not exist. Here lies the minister's great responsibility. We ought to watch the signs of the times more closely, and fall in more carefully and faithfully with the movings of Providence in the world around us. We have not done our duty.

Rev. Mr. M'Clure seconded the resolution. He thought the remarks of the brother were true and to the point. His experience in observing the results, confirmed the truth of the remarks. We had been neglecting our duty, and it was now time to perform it.

Rev. H. H. Blair said: We must wait on God, and not trust too much to self. We must not go out of the means He has instituted, and substitute some ancient tradition or new invention. We must use the right means, and then wait in faith and patience on God. There are two great sins of the day for which we do not exercise discipline, viz, pride and covetousness. Pride of sect, and personal pride. Pride cast down the angels that fell. Our hearts and the hearts of our people are full of pride. Covetousness, which is idolatry. Who ever thinks of disciplining a man for this kind of idolatry? We are a nation of idolaters. We worship gold! We will not worship a golden calf, but we will worship a golden guinea. God has smitten our idol, and, I trust, is now pouring out his spirit to turn us to Him.

Rev. R. H. Pollock said this topic was of the first importance, and it would be well to inquire into the fact expressed in the resolution—a defective application of the gospel—in direct reference to ourselves. We manifest a want of faith in God's means as applicable to all grades of society. When we see a respectable man coming into Church, we have hopes of him; but the poor, despised and degraded we look on as hopeless, and in our pride disregarded. We forget that the gospel can reach down to the lowest and bring them up to God. Another reason for this condition of things was to be found in our covetousness. That covetousness which is idolatry has reached the ministers of the gospel as well as the farmers and business men of the land. Another reason was the backwardness and want of zeal among Church members in making personal effort. In these respects we have fallen far behind even Spiritualists and Universalists.

Rev. Dr. William Wilson said that as these resolutions are to be printed, they will assume something of the importance of theological principles. He would be constrained to vote against the resolution as it now reads. It seemed to deny the need of the Holy Spirit, which he was sure was not intended. He moved to amend by inserting after "will account," the words "in a great measure." The amendment was accepted by the mover of the resolution.

It was, on motion, resolved that the Convention meet this afternoon at 2 o'clock, and adjourn at 5 o'clock.

Prayer by Rev. Blair. Adjourned until 2 o'clock P. M.

Two o'clock p. m.—Convention convened; Dr. Rodgers presiding. Sung Psalm lxxxv, 5–10. Read lxi chapter of Isaiah. Prayer by Rev. Russell, of the Presbyterian Church, Clifton, Ohio. A telegraphic dispatch from Philadelphia was read, and is as follows:

Philadelphia, March 25, 1858.

Mr. J. C. McMillan: Large meeting last evening — three bodies for united prayer in concert with Convention. Three meetings this evening, Wylie's, Cooper's, and Sterret's. Send immediately full dispatch about Convention. Work reviving all around.

With you in spirit, Geo. H. Stuart.

Rev. T. W. J. Wylie, J. C. McMillan, and H. H. Blair made some remarks in response to the dispatch. Rev. T. W. J. Wylie was instructed to send a dispatch in behalf of the Convention to Philadelphia and New York in response to the dispatches received.

Devotional exercises continued, and sung Psalm lvii, 7, to end. Prayer by Mr. Finney, Ruling Elder, of Mansfield, Ohio. Minutes of former sessions read and approved. The resolution under discussion at the time of last adjournment was taken up.

Rev. J. M. Henderson said the want of an intelligent faith in God produces deadness in the Church. He mentioned several things in illustration of this, viz, ministers' distrust of God

to give them a support or comfortable livelihood. The awakening now shaking the land has resulted from pecuniary embarrassments. Men have been stripped of the means of gratifying their carnal desires, and God has made use of it to turn their hearts to higher enjoyments. The want of discipline through fear that there will not be an increase in numbers. Members were admitted into the Church without giving satisfactory evidence of a change of heart, and the want of a proper estimate of the value of the human soul. Immense multitudes of souls are going to perdition, and we are asleep.

Rev. Blair said: A want of faith lies at the root of a defective application of the gospel. God had brought the bodies here represented together, and it was a sign they ought to be one. We have not prayed together—such meetings are new. For forty years such meetings have not been witnessed. They mean that we have been in error heretofore, and teach us that we should be united in future. Another fault in the ministry was, that they preached too much in an abstract way. Religion has been too much regarded as an algebraic equation. Too much attention has been paid to abstract questions calculated to divide the Church. Religion has not been made a personal matter and brought home with sufficient directness and earnestness to the consciences of sinners.

Devotional exercises resumed. Sung Psalm lxviii, 7–11. Prayer by Rev. Davidson. Remarks continued.

Rev. Bradford said: Worldly mindedness is a great cause of deadness in the Church. Ministers love large salaries. The people labor for riches. Gain is the fond theme of discussion among Christians, instead of the interests of religion. The great wealth now in possession of the members of the Church is more for our shame than honor. Our Master had not where to lay his head. Should the servant fare better than the Master? The Church, the ministry and members of the Church, have been trying to serve both God and Mammon.

Dr. Beveridge suggested as an amendment the insertion of the words "exhibition and" before "application." He thought there was a want of proper exhibition of the grace of the gospel, and that this was a fruitful cause of deadness. The amendment was accepted. The resolution, as amended, reads:

Resolved, That the defective exhibition and application of the gospel will in a great measure account for the present deadness in the Church.

Devotional exercises resumed. Sung Psalm cxxii, 6, to end. Prayer by Mr. Jno. Euwer, of Newcastle, Pennsylvania.

Took up the fifth item in the report, viz, The sins of the day as impeding the progress of religion,—Sabbath desecration, worldly mindedness, slavery. The understanding being that each speaker should name any other sins he thought proper during his remarks.

Dr. H. McMillan said: More than eighteen hundred years ago the Saviour declared to his disciples, all power in heaven and in the earth is given unto me. It is needless to say how partially this commission has been fulfilled. Who is now preaching the gospel to the Jew? How can we have a revival when God's own Israel is neglected? We are next to go to the Gentiles. We are commanded to preach to many nations and in many tongues, yet we have sinfully failed in our duty. A revival consists in leaving off our sins and doing our duty. There are corruptions in the Church. We are to carry the doctrine of the gospel in its purity. We are under the sixth trumpet. We must measure the temple and the altar of God as well as preach the gospel, before the Church is revived. Schism is a sin of the day. A divided Church is a weakened society. The standard of piety is so low among us that if we did not see men baptized at the Church, or see them at the communion table, we would not be able to tell who are Christians and who are not. We cannot distinguish them from men of the world in the market or other places. We are not careful enough in admitting members into the Church. He commended the seeking of Zion

better than all gold; but a little wild-fire may sometimes get up. We would teach them to count the cost. I would take Jew or Gentile, or I would lift a man from the gutter if he says he loves the Lord Jesus Christ with all his heart. But if a good man, he will not be offended if I should warn him of the deceitfulness of the human heart, and ask him to pause and examine.

Rev. R. A. Brown said: There are three millions of human beings in bondage in this land to whom the word of God cannot be preached. Our fearful complicity in this giant wrong is one great reason why God has made the heavens as iron and the earth as brass. These bondmen are God's poor. If we cannot reach the victims of this wrong, we can batter against the doors that shut us out. Cruel tyrants sometimes put out the eyes of their victims, but this system puts out the eyes of the immortal soul. It may grant a glimmer of light, as Popery does, but it is only a glimmer. This system claimed not toleration merely, but was a ruling power in the land. A dram of whiskey might procure the passage of a law which nullifies the law of God. We should utter our protest against this crime, and pray against it whenever two or three of us are met together. The eyes of many are on us to-day, looking up from every corner of the land to see whether a Presbyterianism can rear its standard in behalf of the poor bondman. Through all the religious and political relations of this day, this is a vein of poison that corrupts and deadens the conscience—that whilst men should speak in thunder tones, they only whisper. Mr. Brown offered the following resolution:

Resolved, That in considering those sins which separate between us and our God, and justly shut up from our land the influences of His Spirit, this Convention feels called to utter its protest against the institution of American slavery as a crime against Christ, our country, and humanity; and invite the coöperation of Christians of all denominations to labor and pray for its limitation and final extinction; and that God may pour out the spirit of repentance on those who directly or by complicity in ecclesiastical or political relations, are involved in the fearful guilt of this sin; and, moreover, that God in pouring out His Spirit as floods upon the thirsty

ground, would visit the three millions of His poor in our land, to whom the word of God is bound, hastening their emancipation and enfranchisement with that liberty wherewith Christ maketh his people free.

Rev. M'Clure said he would vote against the resolution, because it would do no good, and that he did not believe slavery had that deadening influence on the Church that the resolution represented. It was outside of our Churches represented here. He was opposed to slavery; all his feelings were against it; but he did not think we were called upon to take action on it here.

Mr. Finney, R. E., spoke warmly in favor of the resolution, insisting that the Church was involved in the sin, and that it had a deadening influence—that it counteracted the law of God, the Higher Law, and forbid him to feed the poor and hungry who came to his door—and that we must not forget the poor in their distress, if we expect God to hear and revive his work among us.

Dr. Beveridge suggested that the substance of the resolution would be in the address to the Church.

Mr. Perkins, editor of the Christian Leader, said he thought if the resolution had not been offered, we might have put it in the address; but having been brought before the Convention, its non-adoption would produce a false impression. He referred to the remark that it was outside the Church. Even if it was outside, Christ came to preach His gospel to the poor—but it is not outside. The Federal Government, in protecting it, and giving it a legal existence in the District of Columbia and elsewhere, makes us a part of the whole in our responsibility. Congress holds those slaves there, and as Congress has its representatives partly from us, slavery then is ours. We must, as Christians, be correct politicians. He then mentioned an incident connected with a prominent politician of the day. He further delineated the crushing influences of slavery in what he and others had suffered; he could not be permitted quietly and peacefully to occupy a home on the Kentucky side of the Ohio river,

because he was known to be anti-slavery. He alluded to the bonds under which a member of the Associate Reformed Church in Cincinnati is now lying, for being suspected of hostility to this giant wrong.

Dr. Kerr thought the resolution should not have been introduced into this meeting on individual responsibility. That whatever was brought before the Convention should come by consultation, or by the Business Committee. Expressed his hostility to slavery, but thought this resolution could do no good.

Several other members briefly remarked, that whilst they were favorable to the matter of the resolution, it seemed to give undue prominence to slavery as one of the sins of the day, to press a resolution on the subject, whilst the others were the subject of remarks only.

The Convention did not seem willing to take a vote on the resolution then, and was adjourned to 7 o'clock. Prayer by Rev. Dr. Kerr.

Seven o'clock p. m.—Convention met; Dr. Kerr presiding. Exercises commenced with singing the one hundredth Psalm. Chairman read the xiii chapter of 1 Corinthians. Prayer by Rev. Wm. H. Andrew.

Took up item second—The indications that the Church needs a revival of religion; when Dr. Rodgers addressed the Convention at length in accordance with previous arrangement. He began by quoting the language in the beginning of the cxxvi Psalm, "When the Lord turned again the captivity of Zion, we were like them that dream," etc. He then referred to what he would call a modern revival that occurred in Scotland in 1742. The Secession had separated from the Established Church. Williston and other godly men were sleeping in the dust when this revival commenced. How unlikely, under such circumstances, that a revival should occur. And how did it commence? A worldly minister that cared nothing for his flock was amusing himself by fishing. A man, who was a member of his congre-

gation, came to him to borrow his horse. After some persuasion the man was induced to inform him of his purpose, which was to go to a Seceder minister to get him to baptize his child. He told the minister his reason was, that his congregation had no confidence in his piety. He was struck, went home and prayed, and found his old sermon designed for the next day would not do. He preached that day as he had never preached. There were no sleepers there that day. Conviction reached the hearts of many. As he came from the pulpit, the people crowded around him, and inquired what they should do. This was the beginning of that great work that went over Britain and extended over our own country. When God's ministers and people become dissatisfied with the present state of things, and feel their need of a revival, it is a sign of a better day coming. If they are satisfied because they have a sound Catechism and Confession of Faith—yes, and Bible too—what good are they doing if the Spirit is not in them? They are like the Church of Laodicea, in a most unfavorable state. One favorable symptom of the time is, a general dissatisfaction both in and outside the Church. They feel that there is something wrong. This is the feeling not of one, but of all—not in one locality, but in all localities. I have heard it said, that it can be traced to the pecuniary embarrassments of our time. I remember others, yet there was nothing like this feeling pervading the land.

It is an indication of the designs of the Most High. Our meeting together is an evidence of this. A prayer meeting to which brethren have come from so great distances! There is a feeling of dissatisfaction with self, and one object should be to deepen this feeling. I shall then call your attention to this point, the indications that we need a revival. We might take an extensive view—even to the heathen world. But the heathen will not be revived except by a revived Church. Other nations once enjoying the gospel, have now given it up. Theo. Beza says that at one time there were 2,000 Protestant Churches in

France, and where are they now? Look, too, at the state of matters in our own land. Have you felt alarmed at the increase of crime in our land? We might refer to all to show we need a reviving time. Civil rulers like Nehemiah are needed, and we might then have such, to restrain all forms of iniquity.

But we must confine ourselves within narrower limits. Look at home—in every man's heart let him begin.

1. Home evidences. Small number of candidates coming to the ministry. We need many, no other country where they are so much needed. Our population is constantly and rapidly increasing. Fifty years ago, the Scotch Presbyterian influence had a controlling power, now rationalism, infidelity and skepticism abound. What have we to meet this? Take all the Churches represented here, and Old and New School Presbyterians, if you please, and there is a decrease in the number of theological students, whilst our population is increasing. A famine, not of bread and water, but of hearing the word. What is the cause? Some say because ministers are kept at starvation prices. Parents turn their children to some lucrative employment. This is a very business-like view of the matter. One that is prevalent, and ministers give strength to it—the secular press takes it up, and even fiction lends its aid, all warning our youth against entering the ministry. After all this is not the cause. Offer them such salaries as bishops of England receive, all would be vain to raising up ministers in the Church. The cause is the declining, dead state of matters in the Church. Show us a revived Church, and you will find plenty offering themselves to the work of the ministry. See how it was after the day of Pentecost. They ordained elders in every city. Isaiah is an illustration—A seraphim touched his lips with a coal from the altar; that coal was love: when he had touched his lips, a voice from the throne on high said, whom shall I send and who will go for us? The Lord reads to him his commission. All terrors from poor salaries not to be compared to the

terribleness of that commission. There was no drawback when the call had touched his lips and heart. Here is what we need; we need our young men prepared as Isaiah was. People will come up to their ability, and even beyond their ability. I fear the consequences of the candlestick being removed is not felt. What did the Saviour say of such a ministry: "The harvest is great and the laborers are few, pray ye the Lord of the harvest that he would send send forth laborers into the harvest." We have but little of such prayers. One fact I can tell you of our own Church. Large and flourishing Churches grow in wealth, but do not feel that they ought to devote their children to the Lord—not like Hannah devoting her only child to the Lord. He here showed the danger of the candlestick being removed from its place.

2. Brethren, a few words in respect to ourselves, and I take it all to myself. Let me ask you to look at our want of success. The gospel ministry is for the conversion of sinners, and for the perfecting of the saints. How little has it accomplished in our hands! You have felt this subject, every renewed heart has wept over it; sinners shun our ministry. How many in a year follow you to your closets? The most of us will have to say, not one. And what advancement in holiness in our respective congregations? In self-denial and that godly life which should distinguish the Christian? We have not been successful. What has been the cause? Will not the Spirit give the blessing? True, but can a ministry under the influence of faith be so unsuccessful? Look back to the day of Pentecost. As long as the Pentecostal spirit remained, there was continued success. When the reverse came, there came a reverse effect. The want of success may be the result of disqualifications—not baptized with the Spirit. Success of unconverted ministers is the exception, not the rule. The rule well laid down by the apostles was to be reconciled to God, and then seek to reconcile others. It may be objected, again, that some have been quali-

fied, and yet failed of success. For instance, the case of Jeremiah, and even of the Saviour himself. Jeremiah was, in a measure, unsuccessful, but before we claim to be qualified as he was, let us try, if we feel as he felt. "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." See, too, how when the Saviour came to the place in which His ministry had been unfruitful, he wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thy eyes." And where is our tenderness? Paul could appeal to the elders at Ephesus that he ceased not to warn every one night and day with tears.

3. A want of directness and explicitness in our ministry. He narrated an anecdote of Baxter and Bruce, showing their devotion to their work, and unwillingness to go to the pulpit without Christ's felt presence. Let us begin at home and get Christ to go with us to our pulpits. Can anything save us but an outpouring of the Spirit of God on High? The standard is so low that a man can be a Christian without self-denial, in order to increase the number of members.

We are all aware that there are Christians in other Churches. In some of these they have run to an extreme, and on examination require the applicant to tell even the place of his conversion. We have run into the opposite extreme. We have something more to do than simply to inquire whether a man is ignorant and scandalous. He ought to be able to tell us something of the work of the Spirit. Are we safe in admitting a man that knows nothing of the work of the Spirit on the heart? Try conversation with these Christian professors, and see how little they know of the inner sanctuary of the soul. When they meet one drowned in distress, can they drop a word to such? They can talk on everything else, but not a word about the Saviour.

Family conversation too must not be mere catechetical exercises, but family *talk* on religion. Another matter. How difficult a thing it is to keep up meetings for prayer. Is religion prospering among us when we cannot meet and pray and talk over the interests of our souls?

Another indication is, there is so little personal influence, one on another, or on an unconverted world. A revived Church will be a working Church. He referred, in illustration, to a British naval battle, where the watchword was, "England expects every man to do his duty." Never will the Church prosper until the watchword is, "Christ expects every man to do his duty." Is it necessary to name the grasping and worldly-mindedness of Church members? Let me mention an incident. An agent stated he called on a certain non-professor, and asked him to contribute to send the gospel to the heathen. He said he would give $5—it makes men better. He then asked to look at his subscription. Then he asked the agent, "Will the heathen perish without the gospel?" He replied, "They would." "Do Christians believe that?" He answered, "Yes." He then said, "They were hypocrites;" and pointing to a five-dollar subscription, he said, "That man paid five hundred dollars for a carriage, and now subscribes five dollars to send the gospel to the heathen! Can that man believe there is a hell, and that the heathen will perish?" Surely there is tainted Christianity. The speaker said, he knew a man worth fifty thousand dollars, and he gives only one dollar to the Bible cause. What will his infidel neighbors say? The Church is taken possession of by the world.

He closed with an earnest appeal to seek the Spirit of God to revive our own hearts, that we may be centers of illumination. Let us feel more than ever the necessity of the work of Christ in our hearts, that we may be fitted for the work coming on, and that we may have reason to bless God for the revival of His work.

Sung Psalm lxxvi, 7–11. Prayer by Rev. R. H. Pollock. The Convention adjourned, to meet to-morrow morning at 9 o'clock.

Friday, 9 o'clock a. m.—Convention met; Rev. Rev. T. W. J. Wylie presiding. Sung Psalm cxlv, 1–7. Read the 14th chapter of Hosea. Prayer by Rev. G. D. Archibald.

The minutes were read and approved.

Dr. Black moved the reference of the resolution on slavery to the committee on the address, for them to use as they saw fit.

Rev. D. H. A. M'Lean said, if this was done with the design to give the resolution the go-by, he should object. There was nothing fanatical in the resolution; and if we were not prepared to speak thus far we were not prepared for a revival. He had listened to the discussion without being in the least excited or disturbed in the equanimity of his mind, and would not now speak on the subject, were it not that he thought remarks had been made condemnatory of Bro. Browne for introducing the resolution that should not have been made. However great other evils are, this one had a deadening influence on the Church. We were of one mind with other evangelical Churches in respect to Sabbath-breaking and the other great evils of the day, but on the subject before us we stood almost alone. Ought we not then to give a more distinct utterance on this than on other evils about which there was a unity of sentiment? There was nothing fanatical in the resolution. It asks us to pray for the slaveholder as well as the slave. And shall we expect a revival and yet not proclaim to men, under the present awakening, all their sins? If men are awakening all over the land, even in high places, does it not call on us to show them their sins when there is some hope they may be made to feel that they are sinners? He hoped the resolution would receive the sanction of the Convention.

Dr. Black remarked, that he supposed the members of the committee could be trusted as anti-slavery men, and he did not

mean by his motion to treat the resolution with disrespect; that he had no objection to the resolution; he only thought that that was the proper direction to give it.

Mr. M'Lean replied, that he did not oppose the motion through distrust of the committee, but preferred to have the Convention vote on it.

Dr. Rodgers moved that the resolution be first adopted and then referred.

Rev. H. H. Blair thought Sabbath-breaking was as prominent a sin among us as slavery, and we ought to have a resolution on that and other sins as well as slavery. We were giving this an undue prominence by treating it different from other sins on which we had no resolutions.

Dr. Kerr said it was due to the mover of the resolution to state that he had been requested to prepare and offer a resolution on this subject. This justified his action in the matter—and that slavery was one of the sins named by the committee under the topics discussed at the time.

Dr. Rogers withdrew his motion.

Rev. Archibald moved that the resolution be incorporated in the address, and thus make the same disposition of it as had been made of other resolutions.

Dr. Wilson, of Xenia, insisted that the Convention commit itself either for or against the resolution, and asked that its action should be distinct and definite.

It was then moved that "the resolution be referred to the committee to prepare an address to the Churches, with instructions to incorporate it into that document, as the sense of this Convention." In this form it was adopted unanimously.

Resumed devotional exercises. Sung Psalm cxliii, 6–11. Read the xliv chapter of Isaiah. Prayer by Rev. Prugh, German Reformed, of Xenia. Extracts from letters from George H. Stuart, Esq., of Philadelphia, were read.

Rev. Dr. Herron here introduced to the Convention a colored

man, by name Reuben Howard, who having purchased the freedom of several members of his family, is now soliciting aid to remove them to a free State. Dr. Herron spoke of him as a man whom he had long known, and for whom at one time during his ministry in Virginia, he had performed the marriage ceremony. That he was a man of good moral character, and worthy of any aid that friends could give him. It was on motion resolved that a collection be made at three o'clock this afternoon for the benefit of Reuben Howard.

Proceeded to the consideration of topic sixth, viz: The means of promoting a revival of religion.

Rev. Pollock said: Nothing but Divine power can render means effectual, therefore all means should be such as command the Divine approval. All would admit that those means were most efficient which Christ had appointed. He referred to the fact that the great revival under Edward's ministry had begun when he was preaching on the doctrine of election. We must have our hearts imbued with the love of Christ. He that preaches must feel what he preaches to others, and he must unfold the doctrines of the cross, having his own heart warmed with the divine power of the Spirit. He did not believe it was right for ministers to make head-preparation on Sabbath morning. Having previously made such preparation, he may study his sermon as closely as he can in connection with his own heart. He warned against public meetings carrying us away to the neglect of family and secret prayer. Nearly all revivals can be traced to private prayer.

Rev. Clokey: We want information, so that we will know how to do when we return home. We are not so remiss in the use of the ordinary means, but probably we are in the small ones, the crumbs. He spoke of the case of the Eunuch. Philip was directed to join himself to him—and he directed him in journeying by the way. We should get up our prayer-meetings in the lanes and alleys, wherever we can get a chance.

Rev. Davidson: What is a revival? It is the Spirit operating with means. How is such a revival brought about? Some men and women who could not restrain prayer, commenced preaching everywhere. We must pray. The day of Pentecost was a day of prayer. All plans that can be laid down by us are worthless when the revival comes. The direction to the apostles was, "Take no thought what you shall say in that day." So here we must pray for the outpouring of the Holy Spirit. The body grows from the inner life; we have members that minister, but the cause of the growth is the inner life, that moves from the heart, sending forth its power over the whole body. So is the inner life of the soul, the life implanted and cherished by the Spirit. We need prudence and wisdom, but he would trust the Spirit.

Rev. J. K. Andrew said: I can say in all honesty there is no other thing on which I have thought more than on this subject. He would now say but a few things. What course should a pastor and people pursue to have a revival? 1. Humiliation and prayer; fasting before God. 2. Get their minds specially directed towards this subject. No rule can be laid down for preaching. Get acquainted with the workings of the Spirit of God in the heart. He said he had made four unsuccessful attempts at the General Synod of the Associate Reformed Church, and two or three at the meeting of the local Synod, to get a day of fasting appointed. He still thought we need to observe such times. Ministers are not without their faults. They need more devotedness to their work. The babe that is born in the Church must be cared for. We need the influences of others. We need to have conference, and get others to keep alive the spark kindled within the soul. He would be glad to see a brother or sister call upon him in his study, even if it was on Saturday, with tears in his eyes, asking what shall we do for some poor soul?

Mr. Russell, a lay member, expressed his satisfaction in being

here. Quoted the passage, "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend," (Prov. xxvii, 17,) and made a few remarks on it illustrating the effects of the present meeting. He believed that this meeting was called of God. When the circular was read in his congregation, he felt he was ordered of God to come here, and he had come under this impression. He thought we ought to speak a little of our feelings.

Dr. Black said he had been carried away with brother Davidson's description of the Spirit's work, but he thought we wanted something more. The Spirit works by means. He related an incident of a revival work begun under a Mr. C. They held a series of meetings, he asked the people to pray for him, he preached on the expository plan, and the consequence was, a revival followed. The people had been very careless, and at first thought their pastor was bringing in new things, but under the plain exhibition of the gospel they soon began to look at things in a different light, and willingly coöperated with their pastor. He remarked, we must preach the doctrines of salvation to sinners. Plain, faithful, expository preaching, is needed. Mentioned what he had heard in a great convention, (understood to refer to Berlin.) One of its members had said that they had plenty of beautifully concocted sermons, but no expository preaching. The consequences were very apparent—a lifeless people.

Rev. J. H. Henderson said, prayer and preaching the gospel are approved measures. These ordinances should be observed privately as well as publicly. He said there were two great faults with us—spiritual indolence and false modesty. We must put off our spiritual indolence or slothfulness. It is the duty of ministers to deal with souls; this is their appropriate business, and men are accessible, more accessible than we generally think—they know it to be our business. We must also lay aside our false modesty. We must not be content with pulpit exercises, but work all the while. He narrated an anecdote

of the late Dr. W. They were traveling together in a stage coach, and having stopped for a change of horses, when about leaving, he observed the Dr. busily engaged talking to a little girl: he drew near to hear what he was saying to her, and found that he was talking to her about her Creator. He thought such instances afforded lessons we should learn.

Dr. Rodgers said, the text "Receive ye the Holy Ghost," although addressed to those now dead, was addressed also to us all, and to be regarded as the standing command to the Church. It must be received willingly, and we must have a revival on God's terms. I use this term in an evangelical sense for a gospel instrumentality. Every man must begin with himself, and put away all hindrances to the reception of the Holy Ghost. And you must work; put not only your hands but your hearts to work. We must labor outside our own congregations, and not confine all our time to them. He thought we had erred in this respect.

Rev. R. A. Brown spoke of the revival as already begun. It is here, and what we need is the appropriate means to carry on this work. It is not your and my opinion a dying sinner wants to hear, but it is what God says; Christ's promises brought to his particular case is what he wants, and what he needs. He spoke of the necessity of being baptized with the Spirit and love of the Divine Word, and not draw near to God with the lips whilst the heart is far from him.

[Mr. Orr, ruling elder, made some judicious remarks on the means to be used, the preaching of the gospel, faith in prayer, etc.; but unfortunately we were so situated at the moment that we could not report him.]

Mr. Finney, ruling elder, said, there is much in this. Do your ministers and elders sufficiently expect an answer to their prayers? He spoke of the anxiety with which men waited for an answer to a message sent to a friend, and applied it, showing how we ought so to wait on God for an answer to our prayers.

Rev. Cummings would make a suggestion. Usually we dismiss our congregations after the most solemn appeals. Ought we not to invite them to tarry for a time at Jerusalem until the Spirit is poured out upon them. He thought much good might be done in this way, especially when meeting in our schoolhouses and more private places for public worship.

Rev. Harper presented the following resolution from a ruling elder, asking what measures should be pursued to advance the revival of true religion:

Resolved, That it is the duty of this Convention to give an expression to our Churches in regard to the specific measures which should be adopted by our Sessions and members, so that a proper direction may be given to the present awakening on the subject of religion.

This was referred to a committee consisting of Messrs. Rodgers, Black and Clokey.

Adjourned: the benediction having been pronounced by the President.

Two o'clock p. m.—Convention met. Rev. Dr. Samuel Wilson presiding. Commenced with singing Psalm li, 7–15. Prayer by Rev. John M'Millen. The presiding officer read from Isaiah, chapter lxi. Minutes read and approved.

Rev. G. R. M'Millen made some remarks, stating what they had been doing in Newcastle, Pa., and the favorable condition of things there. He expressed his belief in the necessity of ministers following the example set us by politicians, and preaching from "the stump." He delivered a message from the Rev. Bradford, of the Free Presbyterian Church, Newcastle, expressing a desire for our success, and praying that God might be with us, as he believed it was the most important Convention of the age.

Rev. D. Blair made a few general remarks in regard to the state of religion in his section of the country. He stated that the soil was poor, but good enough to grow Christians, and

asked brethren to pray for them. Expressed his opinion that it was the best meeting he had ever attended.

Rev. H. H. Blair spoke of the great demands of New York, and asked brethren to remember it and other great cities of our land. Whilst they were first in commercial importance, they were also first in wickedness.

The committee appointed at last sitting now gave in their report. The report was adopted, and ordered to be published in conjunction with the address.

Took up item seventh—The necessity of the influences of the Holy Spirit in promoting a revival.

Dr. Wm. Wilson (who had been previously invited by the committee) spoke on this topic at considerable length, showing that without the Spirit nothing ever had been or could be accomplished.

Dr. Wilson said: The work to be done is the restoring the lost image of God to the soul. We are nothing, absolutely nothing, in this work. The only effectual agency in the conversion of sinners is the Spirit of God. Sinners often make a handle of the fact that there are divisions in the Church. But is it not an evidence of the power of God's grace, that the Church has been preserved, distracted as she has been? This meeting testifies that there is faith in the Church, and faith is necessary to the outpouring of the Spirit. Man cannot approximate to the strength necessary to the saving of sinners — God only has it. He must be supreme in this work. The necessity of the Spirit is shown by the fact that the apostles were commanded to tarry at Jerusalem until they should be baptized from on high. After this, how glorious was their success! It was not long until the flag of Christ was waving triumphantly over the Eastern and Western Empire of the Cæsars. We do not discourage the use of means. This position is not against their employment. No sensible man would embark in a missionary enterprise without faith that this aid would be afforded.

I am willing to join Associate and Associate Reformed brethren in protesting against sin, and in imploring the outpouring of the Spirit upon the Church and the world.

[The above report of Dr. W.'s remarks we take from the Xenia *Torch-Light*. We were otherwise engaged at the moment, and did not make a report. His address was a good one.]

He offered the following resolution, which was the basis of his remarks:

Resolved, That the influences of the Holy Spirit are absolutely, universally, continuously and perpetually necessary to the existence and the entire success of the religion and the Church of our Lord and Saviour Jesus Christ.

It was referred to the committee on the Address.

Took up item ninth, viz: Revival of religion essential to the success of the work of missions.

Rev. J. B. Johnston, Reformed Presbyterian Church, (O. S.) being called on, addressed the Convention at considerable length. He thought this proposition might be regarded as almost an axiom. If he was not mistaken, the present is a time of great want of success in foreign missions. He related an incident told him ten years ago, when exploring the mission field in the West Indies. At one place fifteen years labor had been expended, and only one convert. There is something wrong. We may take the Pentecostal period as our stand-point. In a short time from that event the Roman Empire was run over with the heralds of Christianity. A baptized, revived Church at work. Within that little time more work was done than has been done for hundreds of — shall I say sixteen hundred? — years. During a part of this time the Popish Church made some converts, but the age that followed was a dark age for the Church. A few retained the Pentecostal spirit, but they were the Waldenses, found in the valleys of Piedmont, and other kindred spirits, manifesting a true missionary spirit. The same spirit was seen and felt in the time of the Reformation and in the

days of Knox — then the Church was in a reviving condition, and missions revived.

He gave an account of the stirrings up of Infidelity and German skepticism, and at that very time the Christian spirit was stirred, and the British Bible Society formed. He then took up later periods, to show that as the Church revived, missions revived. He came to our time, just now. The wonderful facilities furnished for missions, and yet missionaries mourning the want of fruits. He named some of the facilities. We have men, and the means of making more fitted for the work, and we have schools all over the land, but mammon has our sons. We have money. The Churches represented here could support one hundred and fifty foreign missionaries, beside the home machinery. The gold and silver abound, but they have not been consecrated to the Lord. We have a pure gospel to send, but we disgrace it. If our Christianity was in pure hands, it would be effective. But we have in our land covetousness, drunkenness and slavery. They to whom we would send the gospel hear of these things, and they mock us. In addition to this, we will send out our own spirit with the gospel, which will beget a like spirit in others.

Again, we are so divided at home as almost to paralyze our efforts abroad. We cannot form a solid phalanx before the heathen with a hand or an arm gone. I hail every honest effort at union. That good day will come, "Not by might nor by power, but by my Spirit, saith the Lord of hosts." This must be true, however pure the means. The head of the Church has given us no evidence that he will work without an instrumentality of his own appointment. And what is this instrumentality? A revived Church. That is the only instrumentality he will fully bless. He will bless those who have an abiding love for the salvation of sinners. See how it was with Paul, whom Christ ordained to evangelize the Gentile world, "My heart's desire and prayer to God for Israel is, that they might be saved."

And the language of our Lord Jesus, "O Jerusalem, Jerusalem, how often would I have gathered thy children together," shows what an abiding love he felt for the salvation of sinners. Until we are brought to feel like the Samaritan, who did not follow the footsteps of either Priest or Levite, we cannot be successful in missionary operations. He illustrated the interest we ought to feel in missions, by the kind of feelings we cherish for friends when surrounded with or under a fatal epidemic. See, said he, the tens of millions going down to the grave without hope. They are our brethren — their souls cost as much as ours. Unless we feel an interest in missions, how can we feel for them? There are many reasons why Christ took our nature; one is, that he might have a fellow-feeling for us in our infirmities. And when Christ was fitting his disciples to go as missionaries, he sustained them with the promise that the Father would be with them. If we cannot look for the Spirit in the promise, I fear we do not enter into the spirit of missions. The prediction that the gospel will be preached to every creature, must be fulfilled. Then will come the millenium. He narrated an incident, and concluded by saying that, whenever the Church is revived, she will send the gospel to the world; and whenever a revived Church sends the gospel to the world, we will have a millenium.

Dr. Beveridge, chairman of the committee on the Address, stated that they were ready to report. He moved that as Rev. Milligan was not present, the Rev. J. B. Johnston, who had examined and approved the document, be substituted in his place.

Unanimously agreed to.

The report was then read, and after some remarks by Rev. Mr. Adams and Dr. Pressly, unanimously adopted. [See page 262.]

Sung Psalm lxvii. Prayer by Rev. S. W. M'Cracken. Adjourned until 7 o'clock.

Seven o'clock p. m.—Convention met, Rev. J. B. Johnston presiding. Sung Psalm cxxxiii. Prayer by Rev. Larimer.

Rev. Harper read a communication from Rev. A. G. Wallace, expressing deep interest in this Convention.

Took up item third of the report, viz: The encouragement to hope for a revival.

Rev. T. W. J. Wylie (by arrangement) proceeded to address the Convention. He said we had great encouragement—

1. Because we have a faithful God. God the Father has given his Son to save an elect world. God the Son has accomplished his work of redemption for them, and God the Holy Spirit is our ally in this work. Under such aid we must be victorious.

2. The very object for which we live is an encouragement. Too much disposed to think we live for our own salvation. We do not live for this alone. One hour of the heavenly world would advance us more than a lifetime here. And if this were the only object, we would soon be translated to that kingdom. No, no; it is for the conversion of a dying world. Then we have this encouragement, that we live not for ourselves but for Him who died for us.

3. The exceeding great and precious promises in His word give us encouragement. These are a string of gems as presented to us in the word of God. Go back to Moses. Israel had departed far from God, yet his promise is that he will gather them from all nations whither the Lord their God had scattered them. So all through the book of Psalms the promises abound, and our hearts have been revived by them. So, too, Isaiah, when his lips were touched with fire, "in a little wrath I hid my face from Thee for a moment, but with everlasting kindness will I have mercy on Thee, saith the Lord, thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth, so

have I sworn that I would not be wroth with thee, nor shake thee." Dark as the firmament of Providence may sometimes be, it is studded over with stars to guide our way. Not only has he given us his word, but also his oath.

4. From our very organization. Evangelical truth in possession of our Churches in reference to the evils of the day. I have heard it said that we need not expect the Reformed Churches to grow much, they are so rigid in doctrine and discipline. The very reverse of this is true. The doctrines of the Bible are blessed for the conversion of the world. He referred to the great champion (Spurgeon) of Calvinism in London, whom tens of thousands flock to hear. It was when Peter preached against human ability, and charged with distinctness their sins upon them, he converted so many. So with our truth, our modes of worship, cleaving to an inspired psalmody, expository preaching, all give us a moral power and reason to expect the blessing of God on His own appointed instrumentality. I have thought that the Reformed Churches have been kept in existence like a spark in the midst of the ocean for such a day as this. If not, why have we not been absorbed by larger bodies? I think we have been kept as custodians of the truth for such a time as this. Then we stand clear of those stumbling blocks that lie in the way of others. Slavery we have not in the Church, and to a great extent we are clear of the Sabbath-breaking of our day, and less of covetousness with us, although we have too much of it. But let us not indulge spiritual pride; we are far below the standard. Still I think that these things show that our position is favorable—we have our Catechisms, our pastoral visitations, etc., and thus, we think, in a position ecclesiastically to expect that God will bless and revive us.

One influence of these and similar Conventions is, to make the Reformed Churches see that they have the machinery, and instead of standing back as if the world would be converted by

a miracle, they will go forward. They shall grow not from the children of the Church alone, but from the world around us.

We have no reason to think that conversions under our ministrations may not be as numerous as they were under Whitfield's. We have not dared to believe this, therefore our words fell lifeless and cold to the ground. Otherwise, under the Spirit of God, it would tell in its effects.

5. From the very signs of the times we have reason to believe that it is not long, it may not be more than ten years, until the millenium will come. There will be a conflict with the powers of darkness before that time comes. The hosts will be arrayed. The Spirit is gathering His own elect from all corners of the world. Such meetings as this one are encouragements that the day of their redemption draweth nigh. That day will be to the redeemed as Noah's ark in the flood. All who are not in that ark will be destroyed. I need not refer to the workings of Providence—every country in the world is open to us. Surely, from all these signs we have an encouragement to believe that God's "set time" has come.

6. From such Conventions as this. Here are Christians assembled from different parts of the land to pray together. We have one faith, one hope, etc., etc. For years we have been resolving, now we seem to be ready to declare, we are one — so much unity of heart, of sentiment, of faith. All are brethren, and others are coming nearer to us. We are one, and we ought to act on this, and declare ourselves one. All these things give encouragement to expect the blessing, and we have *felt* that God is with us.

Rev. H. H. Blair made some additional remarks. He referred to the identity of the different branches represented here: in passing from one to the other, members are not required to change their views. He exhorted to cultivate the spirit of brethren in unity.

Rev. Dr. Pressly moved that when the Convention adjourns,

it adjourn to meet in Allegheny city, at 7 o'clock the Monday evening preceding the 3d Wednesday of May.

This was unanimously agreed to, and the Associate Church (Dr. Rodgers's) designated as the place of meeting.

Rev. Shaw moved that a day for fasting, humiliation and prayer be named by this Convention, and that it be recommended to all our Churches to observe it.

After some time spent in an exchange of views, some seeming to prefer a day of thanksgiving and prayer, and others a day of prayer simply, the resolution finally passed unanimously, and the fifteenth day of April was designated.

The business committee further reported a series of resolutions expressive of the sense of the meeting on the various topics discussed, which were adopted.

The thanks of the Convention were tendered to the citizens of Xenia for their hospitality.

Sung Psalm cxxvii.

Prayer by Rev. Mr. Gordon.

The chairman said that, by request, they would again sing the cxxxiii Psalm.

Prayer by Rev. P. Montfort. Sung Psalm cxxvi.

Father Montfort arose and said he wished to say a few words before adjournment. He was an old man, and had been through three or four seasons of a general awakening. Satan was full of devices, and in all these seasons had spread the idea that the millenium was coming. The same idea was beginning to prevail now. He begged the Convention not to be deceived by it, and lay their armor by. They would yet find full use for it. He fervently exhorted all to labor, watch and pray, for the end is not yet.

Father Blair made some remarks.

Closed with singing the last two verses of Psalm lxxii.

The Convention then adjourned to meet in Allegheny city, at the time above mentioned.

The Apostolic blessing was pronounced by the President.

The large assembly then slowly and with evident unwillingness withdrew.

ADDRESS

To the Members of the Reformed, the Associate, and the Associate Reformed Churches of the United States.

Dear Brethren: A convention of the above named branches of the Presbyterian Church having met in Xenia, Ohio, to consult respecting the present state of religion, and measures for promoting a true and scriptural revival, have concluded to address you on these most important subjects. The position we have occupied among the Churches of Christ has been of a conservative character. We have been suspicious of innovations, and have stood aloof from those excitements which about the middle of the last and the beginning of the present century have been generally characterized as signal revivals of religion. While we do not doubt that the Spirit of God was to some extent carrying on a good work on these occasions, yet even the greatest friends of these revivals have generally admitted that they were attended, especially toward the close of them, with a fanaticism calculated to expose religion to reproach. Still we acknowledge that Christ has in different ages and places granted special seasons of refreshing to his Church, and that such seasons are earnestly to be desired. That such a season is much needed at the present time, we think all serious persons who reflect on the signs of the times, will readily admit. We can however do little more on this and some other topics, than suggest some things for reflection.

In proof that true religion has been declining, and that we much need a revival, a few evidences, out of the many which might be adduced, may be noticed.

There has been for years past a manifest withholding of the influences of the Spirit. When the cause of religion has prospered, we have been told of hundreds and thousands being turned to the Lord under single sermons, and of ministers who were never known to have preached a sermon without being the instruments of bringing some to Christ. We have been told of ministers going to places where nothing was to be witnessed but drinking, swearing, fighting, and kindred vices, yet in a few days these same people were formed into congregations as distinguished for faith, good order and good works, as they had been for wickedness. We see not such evidences of God's presence in his ordinances now. Ministers often labor for years without satisfactory evidence of being honored as instruments of

a single conversion, or of their being to any great extent useful in promoting the faith, the holiness, the comfort, or hope of God's people.

Another evidence of the decline of religion we find in the prevalence of pernicious errors. The Churches of the Reformation, though of different lands, and called by different names, were to a remarkable degree one in the faith of the gospel, but now many of them are overrun with Socinianism, Universalism, Rationalism, Puseyism, and kindred errors. We fear, too, it may be said of the purest of them, that they have not been holding fast what they had attained, but have left their first love.

The ordinances of worship have been in many instances corrupted, or so overshadowed with worldly pomp that they are assimilated to the carnal ordinances of the Judaical dispensation, or the weak and beggarly elements of the world; and are stripped of that simplicity which becomes the gospel of Jesus Christ. Through a desire to increase the numbers of the Church, admissions to her communion have been made without due care; and for fear of giving offense, and causing her members to withdraw, the ordinance of discipline has been grievously neglected. It has been slightly employed by the rulers, and brought into contempt among the people. The will of the people has been substituted as the rule instead of the law of God; and so no doctrine must be preached contrary to the public mind, no sin rebuked contrary to popular practice.

Another unfavorable sign of the present time, is the levity which is manifested in respect to divine things. That word of God which he has exalted above his great name, is treated as a common thing. Instead of men's carefully searching the Scriptures, that they may know the truth, they are neglected, and their wholesome, sanctifying doctrines are often characterized as mere matters of opinion or of unprofitable controversy. Many are ready to justify their sins or make light of them. Ordinances are lightly esteemed. Men say of the table of the Lord, that it is contemptible. There is a similar levity in respect to religious profession. People make light of their covenant with God. They vow, and afterwards for reasons of no weight, they make inquiry. This insincerity and unsteadfastness in covenant are frequently mentioned in the Scriptures as sins provoking God to forsake his people, and an evidence that they have forsaken him.

The divisions which prevail in the Church are an indication of a decline of religion, and of God's controversy with us. If the Spirit were poured out upon us, one fruit would be the healing of these divisions. Ephraim would not vex Judah, and Judah would not vex Ephraim. But God has not been pleased to shine upon the counsels of His people so as to bring them all to see eye to eye. We may too justly say in regard to such counsels, "We grope for the wall as blind men; we grope as those who have no eyes; we stumble at noonday as in the night." The angel of the Lord

has divided us, and His favor has not yet been shown in gathering the dispersed of Israel into one. One of the deplorable effects of these divisions has been the weakening of the hands of the Churches in their missionary operations, and impeding their success amongst the heathen. The field to be occupied is immense, the laborers are few, and the fruit of their labor is small compared with what might be expected if the Churches could all coöperate in this great work.

In connection with these things may be noticed the general disregard of Divine judgments. Though punished less than our iniquities deserve, we have not altogether escaped some tokens of the Divine displeasure. Many of our chief cities have been burned with fire, portions of our country have been visited with pestilence, our pecuniary affairs have been deranged, many who were rich have been reduced to poverty. There has been in many instances a fearful destruction of life among our citizens, and this frequently in a remarkable connection with the desecration of the Sabbath. The missionaries of different Churches in Hindostan have been exposed to great dangers, and many of them inhumanly butchered. The councils of our nation have been distracted. Corruption reigns almost unrebuked in high places. The holy law of God has been scornfully placed below the law of man. Our liberties have been threatened by atrocious and openly fraudulent attempts to impose the protection of slaveholding upon our free States, and to introduce this curse into our territories, and that in defiance of the well known wishes of the people. And, what is even to be deplored more than all these evils, though we feel them as evils, we do not regard them and deplore them as the judgments of God. Many who make profession of Christ's name are either silent respecting these things as tokens of God's displeasure, or take part with those who are doing what in them lies to bring down God's curse upon us. This is particularly true in regard to the oppression of the slave. And we can regard no revival as genuine which leaves the subject of it with the lash of the oppressor in his hand, and his bleeding victim at his feet. "Therefore thus saith the Lord; Ye have not hearkened unto me, in proclaiming liberty every one to his brother, and every man to his neighbor: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth." (Jer. xxxiv, 17.) In consideration of the alarming increase of this iniquity, and the desperate attempts made to extend it, the Convention, among other proceedings, directed the publication, in connection with this address, the following resolution as expressive of the mind of the Convention:

Resolved, That in considering those sins which separate between us and our God, and justly shut up from our land the influences of His Spirit,

this Convention feels called to utter its protest against the institution of American slavery as a crime against Christ, our country and humanity; and invite the coöperation of Christians of all denominations to labor and pray for its limitation and final extinction; and that God may pour out the spirit of repentance on those who directly or by complicity in ecclesiastical or political relations, are involved in the fearful guilt of this sin; and, moreover, that God in pouring out His Spirit as floods upon the thirsty grounds, would visit the 3,000,000 of His poor in our land, to whom the word of God is bound, hastening their emancipation, and enfranchisement with that liberty wherewith Christ maketh His people free.

Perhaps no evidence is more against us than the prevalence of a worldly spirit. This appears in the love and anxious pursuit of the riches of the world, conformity to its maxims and fashions, and lusting after its honors and pleasures. "For the iniquity of his covetousness was I wroth, and smote him; I hid me and was wroth, and he went on frowardly in the way of his heart." Any sin, especially when persevered in, in spite of reproof, will separate from God, and cause Him to hide His face from us; but as no sin is more displeasing to God than covetousness, which is idolatry, or more likely to beset the people of God, so no one appears to be more prevalent in our country, or to call for more special notice. It is this sin which lies at the root of slavery, Sabbath-breaking, and most of the evils which abound. There is among us little of that spirit which would dispose us not only in name, but in fact to forsake all for Christ. This evil is not confined to men of the world or to the private members of the Church, but we fear that it prevails to some extent among the watchmen. Some of the evils named may characterize the world more than the Church, yet if the zeal and purity of the Church were what it should be, their iniquities would be ashamed and hide their heads.

Yet, dear brethren, amidst all these sad tokens, there are many things which may encourage us to hope that the Lord may return to us, and in his great mercy revive us. The very fact that such a general impression of our need of a revival prevails, is encouraging. Does not our meeting, and similar meetings throughout our land, and do not the religious awakenings in foreign lands all indicate a sense of apostacy from God, and a desire that he would return to his heritage? And is not the earnest desire for a revival some evidence that the work is begun, that the Spirit is breathing upon these slain? While people are in a dead state, they are insensible to their true condition. They think themselves rich and increased with goods, and know not that they are wretched, and miserable, and poor, and blind, and naked. It is only when they are awakened, and

begin to return to God, that they begin to see from whence and how far they have fallen. In the earnest breathing of the soul after God, we have to some extent the thing which we ask.

It is encouraging also to reflect that the Spirit by whom alone we can be revived, is a free, a gracious, and all-powerful spirit. He is the gift of God, and will be given to them that ask him, and can work with an energy which the stoutest heart will not be able effectually to resist. He is as able now, and as ready as ever he was, to gather up guests for Christ from the highways and hedges. He could soon fill our Churches with the profane swearers, Sabbath breakers, drunkards, and other vile persons who abound amongst us, and make them as eminent for grace as they have been for wickedness. And what hinders our seeing such indications of his power and rich grace? He only waits to be asked to do for us such great things, and greater things than we ask.

The time long looked for appears also to be near at hand, when God will pour out the vials of his wrath upon his enemies, and the bitter persecutors of his saints. It would seem as if both the beast and the false prophet were soon to go into perdition; and the day of vengeance against these enemies will be the year of God's redeemed. God is evidently giving deep and fatal wounds to the anti-Christian, the Mahommedan, and Pagan superstitions, and thus leading us to hope that their end is at hand. Recent events in Italy and other countries under the dominion of the Pope, in Turkey, in Hindoostan and China, appear as if the way were preparing for that glorious period when the kingdoms shall be turned to the Lord, and shall become the kingdoms of his Christ.

On this subject the following resolution was adopted, and ordered to be published in connection with this address:

Resolved, That the influences of the Holy Spirit are absolutely, universally, continuously and perpetually necessary to the existence and the entire success of the religion and the Church of our Lord and Saviour Jesus Christ.

And now, dear brethren, what is our duty under these peculiar circumstances? Should not each of us seek a revival of the work of God in our own hearts? Should we not make sure that when the Spirit is visiting others, he does not pass us by? Let us seek the Spirit with all our hearts, and seek him after the due order. We are not first to seek the Spirit, and then through him endeavor to gain an interest in Christ, but our first duty is to believe on the name of Christ, and then receive the Spirit from him who has it without measure, and who alone can impart to us this blessing. We must not first seek by repentance to please God, and obtain a right to Christ, but we must come at once to Christ, without waiting to repent, to prepare ourselves, or fulfill any condition of interest in him. We must

cast ourselves on the mercy of God in Christ as persons who are ungodly, sinners, enemies, without strength. For it was for such that Christ died, and such he justifies. Let us be well established in the great doctrine of the gospel, that all our salvation is of grace through the cross of Jesus Christ. It was by this doctrine that the Church was reformed in the days of Luther; and it is only by this doctrine that the Church will be revived.

Be much engaged in prayer that God would pour out his Spirit, for till the Spirit is poured out from on high, nothing but thorns and briars will come up in the heritage of God. Let us look, not every one on his own things, but as we have opportunity let us do good, in spiritual as well as temporal things, to all men, and especially the household of faith. Let us as the bride of Christ be ready to unite with the Spirit of Christ in calling sinners to come unto him: "The Spirit and the bride say, Come." Search out in your neighborhood such as are neglecting the great salvation, and seek by kindness, by persuasion, by your example and prayers, to bring them to seek after God, and to believe on his Son Jesus Christ. Be especially attentive to the young. Seek first for those who are your flesh, first for all under your care, first for all that are near, and first for all that are afar off from the kingdom of God and his righteousness. Let the hearts of the fathers be turned to their children, and the hearts of the children to their fathers, lest the Lord come and smite the earth with a curse. Beware of resorting to any measures of your own invention, and trusting in them to carry on the work of God. He will bless nothing as a means to an end except that which he has appointed as a means to attain that end. His own ordinances will be without effect, if He do not accompany them by the power of His Spirit, and the Spirit will not be granted if we rely on ordinances of divine appointment, much less if we employ ordinances which have no such authority. "In vain do ye worship me, teaching for doctrine the commandments of men."

In a word, be earnest in your prayers for your own never dying souls. Pray for the ministers of Christ, and thus lift up their hands, and encourage their hearts. Pray that the Lord would heal the divisions of his Church, by bringing all to walk by the same rule and mind the same thing. Pray for the peace and prosperity of Jerusalem. Pray for the perishing heathen at home and abroad. Pray for the children of Abraham according to the flesh. Pray for the defeat of every scheme intended to advance the cause of iniquity and oppression. Pray for the young, and especially for those in our institutions of learning who purpose to devote themselves to the ministry of the gospel. Pray for all classes of society, and for all nations. Pray that the word of God may run speedily, that a resistless power may attend it, and that the whole earth may be filled with his praise. "And now, brethren, we commend you to God, and to the word of his

grace, which is able to build you up, and give you an inheritance among all them that are sanctified."

By order of the Convention.

THOS BEVERIDGE,
H. M'MILLAN,
J. B JOHNSTON,
ALEX YOUNG,
} *Committee.*

JOHN T. PRESSLY, *Pres't of the Convention.*

A. W. BLACK, *Secretary.*

REPORT OF SPECIAL COMMITTEE.

Resolved, That it is the duty of this Convention to give an expression to our Churches in regard to the specific measures which should be adopted by our sessions and members, so that a proper direction may be given to the present awakening on the subject of religion.

The committee to whom was referred the above resolution, would respectfully report:

That we have no *new* measures to recommend for the purpose of promoting the end contemplated in the above resolution. Such measures, we are confident, would utterly fail—excitement might be produced by them in the case of the uninformed—while disgust and dissatisfaction would be as certain to follow in the case of the opposite class; and what would be worse than all, the Holy Spirit of God would remove far away from such measures. *He* has appointed the means of revival as well as of conversion—let us confine ourselves to these means. If He does not work in connection with his own means, it is silly, to say the least, to expect that He will work in connection with man's means. If He does not work in connection with his own means, the fault is in us, and our duty is to remove this fault, instead of making haste from the Spirit's means, and thus proving that we have not faith.

But while we have no new measures to recommend, it may be proper for us to set about the use of God's measures and means with new life and vigor; these are the faithful, direct preaching of the Word, earnest prayer to God, in the closet, in the family, and in the social meeting, the faithful exercise of discipline, the putting away of all sin, family visitation, and conversation with the old and the young, with Church members and the careless, as well as with one another, that we may thus correct what is amiss, and stir up one another in the work of the Lord.

But are there any specific measures which can be recommended for the purpose of using these means with more efficiency than has hitherto existed among us? This, as we understand the resolution is the point on which we are called upon to report. And let us say in reply to this in-

quiry, that it is not possible for us to recommend any measures which would suit the circumstances of all—all that can be expected of us is, to give some general directions, and let the hearts of God's ministers and people once be revived—let them glow with new love to the Saviour and compassion for the ignorant and for them that are out of the way, and there will be no difficulty in finding out ways in which God's means can be brought to bear with more efficiency for the accomplishment of the grand ends for which these means have been appointed. For the purpose then, of furnishing some general directions, we would respectfully suggest the following, leaving it to Christian prudence and faithfulness, to modify them so as best to suit particular circumstances:

1. More pungency and directness in the preaching of the Word—bringing the truth to bear upon the conscience for the awakening of those that are at ease in Zion, as well as the conviction and conversion of the careless.

2. That ministers of the gospel, in whatever way they may judge best, furnish the inquiring the opportunity to converse with them about the concerns of their souls and even go to them as well as to the careless, for the purpose of awakening in them a concern about their souls, and directing them to the Saviour.

3. Extending the exercise of their ministry so as to reach the neglected —for this purpose going out into the highways and hedges, and compelling them to come in.

4. Opening our Churches for prayer through the week, where the circumstances of our people, and the need of the community render such a measure expedient.

5. Establishing meetings for prayer and conference in as many localities as possible—urging upon our members and elders the duty of taking an active part in these meetings.

6. And above all, because we need it more than anything else, stirring up the members of our Churches to exert a direct, personal influence in bringing the world to believe. For this end conversing with them, praying with them whenever the opportunity offers; visiting them, not for the purpose of vain conversation, but with a like design as the woman of Samaria, urging their attendance upon the means of grace, and setting them the example of a strict, conscientious attendance upon the same: "Thus saith the Lord of hosts: It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also." (Zech. viii, 20, 21.) Oh, what glorious times might we soon expect, if all who belong to our Churches only felt their obligation to exert such an influence as this upon

others! But, alas, what an amount of unemployed power exists in all our Churches. Brethren, the best measure we can take for bringing about a better state of things, is to devise ways and means for drawing forth this unemployed power. This an outpouring of the Spirit of God will accomplish, and this also will be found one of the best ways of securing and prolonging his gracious visits.

All of which is respectfully submitted to the Convention.

JAMES RODGERS,
A. W. BLACK,
JOSEPH CLOKEY.

REPORT OF BUSINESS COMMITTEE.

1. *Resolved*, That we regard the Word of God as the standard of the Church's measure and perfection in doctrine, holiness, and practical operation, and that in proportion as she falls below this standard, she needs the reviving of the Spirit of God.

2. *Resolved*, That the true idea of a revival, is the Church's elevation in doctrinal purity to the standard of the Word of God; the excitement and invigorating of the life of God in the hearts of her own members; the increased activity and energy of her ministers and members in the direct work of Christ, and as the fruit of all this, the conversion and ingathering of sinners to the faith of the gospel.

3. *Resolved*, That we regard as indications of our need of a revival, the acknowledged fact that in all these respects we fall far below the measure of the Church's perfection.

4. *Resolved*, That as causes of the present deadness of the Church, we regard as not the least, the ineffective application of the means of grace; our use of those means in a manner too mechanical, without faith, or expectation of benefit flowing from them; we have not looked after the fruit of our labor as the husbandman would for the precious fruits of the earth.

5. *Resolved*, That whilst there are many sins of which our people and land are guilty, and for which we should be humbled before God, we regard Sabbath desecration, intemperance, slavery and covetousness, as specially impeding the progress of the gospel.

6. *Resolved*, That whilst there are many causes on account of which we feel a necessity for a revival of God's work among us, we would mention the following as making it specially imperative: 1st. The neglect of the Church to educate her children for God. 2d. The prevalent indifference to religion on the part of our (the Church's) children, and the recklessness of the youth of our land in general. 3d. The fearful indications that the candlestick may be removed from among us, and our land left without a living ministry. 4th. The fearful innovation which the world has made upon the Church. 5th. The condition of our missions, to the success of which a

revival of religion at home is indispensable. 6th. The unsettled and fluctuating state of our own congregations. 7th. The healing of the unhappy divisions in the Church.

7. *Resolved*, That in order to the promotion of a revival of religion, we regard a resort to any other than Scriptural means as only ruinous, and these means should be employed in such manner and frequency that one may not trench upon another, but all receive due attention.

8. *Resolved*, That the aspects of Divine providence toward the Church and world are of an awakening and encouraging character, and call for vigilance, faithfulness and increased activity on the part of God's people.

9. *Resolved*, That we are encouraged to hope for a revival of God's work among us: 1st, From the goodness of God's Spirit; 2d, The many precious promises of God's word; 3d, The hearing and answering of prayer in past days when God has granted a little reviving to his people in their bondage, and again has poured upon them plenteous rain, whereby they have been refreshed; 4th, From the fact that the minds and hearts of God's people everywhere seem to be waking up to a sense of their need, and their duty in this matter.

10. *Resolved*, That in the employment of all the ordinances of Divine appointment, we should ever recognize the indispensable necessity of the Spirit's influence, and feel that except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain.

XII.—Convention of the Associate, Associate Reformed, and Reformed Presbyterian Churches, held in Dr. Rogers's Church, Allegheny City, May 17, 18 and 19, 1858.

MONDAY EVENING.

The Convention met at 7½ o'clock, and the exercises were introduced by Dr. Pressly, the President, by reading a part of Psalm xc, from the 13th verse to the end, which was sung by the congregation. He then read Psalm cxxxii, and offered up prayer.

On motion, Dr. Guthrie, Reformed Presbyterian (N. S.), who had been previously invited by the committee, delivered the following address:

The history of the Church furnishes abundant evidences that she needs the continual outpouring of the Holy Spirit. For her consolation this is promised; and Christ, her glorious and exalted head, in whom dwelleth the residue of the Spirit, never fails in the fulfillment of his promises. The Apostles, the fishermen of Galilee, required peculiar qualifications for the work to which they were called and consecrated: and on the day of Pentecost they received ample power from on high for the purpose of founding Christ's Spiritual Kingdom. The Mediator of the Covenant, though possessed of all power, does not, without the employment of human instrumentality, found and establish his Church. He chooses the weak and foolish things of this world to confound the wise; and when the spiritual power vested in the ministry of reconciliation is exercised aright, he grants spiritual success. On the day succeeding the Pentecostal baptism, Peter was very successful in the exercise of his ministry; under the preaching of the Gospel, by this devoted servant of Jesus Christ, three thousand souls were converted and added to the fellowship of the Church. At the feast of Pentecost devout men from all parts of the Roman Empire were assembled in the city of Jerusalem, and on them the Spirit rested, through the preaching of Peter and his associates; and they rejoicing in the salvation of the crucified but risen Redeemer, carried the glad tidings of salvation to the different provinces of the Roman empire. The apostles every where appear to have been very successful in winning souls to Christ, and extending the boundaries of Messiah's empire. They met often with stern and powerful opposition from the enemies of the cross; but they were armed with the whole panoply of heaven, and thereby fitted for their spiritual warfare, notwithstanding the opposition of heathendom, and the often exhibited instability of converts to the Christian faith; yet the apostolic age may be viewed as one of continual gospel success. Under the gospel ministrations of that century, the proud Pharisee, the opulent and haughty

Sadducee and the voluptuous Gentile bowed together at the same altar; and forgetting and forsaking their former courses of sin and debasement worshiped in sincerity and truth the only living and true God. An unquenchable and burning zeal for the glory of God characterized the ministry and membership of the Church. They lived for the promotion of her interests as their chiefest joy; and they were permitted to see the pleasure of the Lord prospering in the land of the Mediator. But every thing under the guardianship and control of human agency is unstable. The progressive action of the gospel, for the first 150 years, did not continue. The heavenly zeal of the apostles and their immediate successors abated in the third generation, or latter half of the second century. A gradual decline in heavenly-mindedness was accompanied by speculative theories in theology, which mars the harmony of the Church till the present day. The end of the third century presents the Church in a lifeless and inactive condition. About its close, the mutterings of an awful storm of persecution were heard by the Church in the distance, and some excellent defenses of Christianity were written and presented to the chief rulers of the Roman empire, but all of no avail. The Church must be aroused from her slumbers, and shine as a light in a dark place. She had for more than a century neglected to improve her mission, and the end of her organization, and she was then ripe for the correction of her worst enemies. Galleriaus and Dioclesian unsheathed the sword of persecution against the followers of the Lamb of God in the beginning of the fourth century; and it was never put up until wrenched from the hands of these bloody monsters by the powerful grasp of *Constantine the Great.* During this terrible persecution there were many noble testimonies for Christ exhibited; and which contributed greatly to place the claims of religion before the conqueror of the Pagan power of Rome. A state of prosperity, however, is hard to guide to a proper issue. Constantine cherished and established the Church, and placed her

in a condition of great worldly prosperity; but with her prosperity there was little evidence of real practical godliness. Forms of religion there were in abundance; expensive and gorgeous palaces were erected for divine worship; and heathen temples were demolished; but the presence of Christ, which gives vitality to his own ordinances, was not there. Contentions, instead of brotherly love, moved the peace of her councils and brought reproach upon the profession of religion.

For one thousand years after the apostles and their immediate successors passed from the stage of life, history is silent respecting any remarkable outpouring of the Spirit. In the fourth century Pagan Rome was destroyed; but from a corrupted Christianity another power equally hostile to the kingdom of Christ sprung up and persecuted the saints of God. According to the Constantinian establishment, a final appeal in all matters Ecclesiastic might be taken to the Emperor, and he might review and set aside any Ecclesiastic enactment, or add to it his sanction; and then, in the latter case, it had the force of civil law. This power claimed and exercised by the successors of Constantine, was dangerous to the liberties of the Church; but it often restrained the grasping power of unprincipled ecclesiastic courts. In the seventh century, however, after a busy conflict between the civil authority administered at Constantinople and the ecclesiastic at Rome, the former yielded, and the Pope became the supreme dictator, and commanded the civil authority to execute his orders. This is the foundation of all Papal persecutions; while the Pope has not formally the power to persecute, yet by the established order of Popish countries, he may command the civil authority to be employed in doing his pleasure. Thus the saints of the most high are given into the hand of the Papacy for persecution and destruction.

The exercise of this despotic power reduced Christians almost to silence respecting the thraldom and oppressions of the Roman hierarchy, and produced what is generally termed the dark

ages, when darkness covered the earth and gross darkness the people. But amidst this darkness there were Churches entirely separate and distinct from nominal Christendom, which shone as lights amidst the surrounding darkness. Among the sects of dissenters from and protestors against the usurpations of Papal supremacy were the Waldenses. They experienced a powerful revival of religion, commencing in the year 1160, and which lasted for about three centuries.

In the Revelation xiv, 6, this revival is predicted: "And I saw another angel fly in the midst of heaven having the everlasting gospel to preach to them that dwell on the earth and to every nation and kindred, and tongue and people." The language employed is descriptive of the Waldensian revival.

Angel is a term of office, and represents the collective body of messengers from God to his people—pious ministers of the gospel. Flying is the symbol of speed. Heaven is the Church. The everlasting gospel is the message which the angels bear to fallen man; to wake him from his spiritual slumbers and induce him to engage in the active service of the Church.

During the dark ages vital godliness had almost disappeared, and instead of worshiping the true God, images and dead men's bones became objects of veneration. From this condition of spiritual deadness Christ determined to arouse the inhabitants of the Roman Latin earth, and he chose the obscure dwellers in the valleys of Piedmont as his honored instruments in the work. The design of that revival was to propagate the gospel in its purity and power, in opposition to the idolatry and heresy of Papal Rome. For this purpose, in an astonishing manner he poured out his Spirit upon his persecuted witnesses, to qualify them for the great work of extending the knowledge of Jesus Christ to those sitting in darkness and the shadow of death.

In this great and glorious work, the Church's Head raised up many able and worthy co-workers with the Waldensian Church. And among these Peter Waldo, an opulent merchant of Lyons,

in France, stands preëminent. Having his lips touched with a live coal from the heavenly altar, he forsook his merchandise, and entered upon active service in the Church, as a herald of the cross. By his instrumentality the Bible was translated into the living language of his native country — many Churches of great moral power were formed in France; and these Churches became one with the ancient Churches of Piedmont. By their combined energies, the gospel, in its power and purity, says *Archbishop Usher*, "was preached in every kingdom of the Beast." The first thing accomplished in this first revival, in the dominion of the Bestial power, was the union of those to be employed in the work.

The French converts and the Piedmontese coöperated in carrying the gospel to the different kingdoms of Continental and Insular Europe. They were true and earnest Christians, and the Lord, in a remarkable manner, heard and answered all their prayers for the advancement of his own kingdom, interests and glory.

But the beast into whose power the saints were delivered, was angry, and gnashed his teeth with rage at the unexpected multiplication of the witnesses of Christ. The inquisition was established — the warriors of Rome in every country where the gospel prevailed were enrolled—and every diabolical art for the suppression of a pure gospel and a true godliness, was resorted to, in obedience to the commands of the chief Pontiff. The persecutions—the indiscriminate slaughter which followed this first revival from Popish superstition, are too awful for the human heart to contemplate, without uttering an involuntary ejaculation, how long, Lord God Almighty, till thou avenge the blood of thy dear saints?

The second revival is described in the prophetic visions of John, Rev. xiv, 8: "And then followed another angel, saying, Babylon is fallen; is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

This revival is the reformation of the sixteenth century. It included all contained in the first, and in addition announced the fall of Babylon—Rome Papal.

As the angel of the preceding revival—though the first of the three introduced in this connection is called another to distinguish him from the Angel of the Covenant—the Lamb at the head of the 144,000; so is the angel of this revival called another to distinguish him from the first. The principal object of the excitement which was given to Christendom by the ministry of the Waldenses, was simply the restoration of purity in doctrine and worship, and of piety in the room of lifeless forms and superstitious ceremonies. The work of this second angel is an additional revival, including all the attainments of the first, and aiming at the actual overthrow of the Church of Rome. The former predicted judgments on account of the rejection of Christ as king and lawgiver in Zion. This predicts the degradation of the haughty foe—Babylon is fallen, is fallen.

The Protestant Reformation, as one great and grand event, is thus characterized. It is the second general revival of true religion. It effectually degraded the Roman superstition, and gave an excitement to talents and piety which was felt throughout the world. The work commenced under the ministry of Zuinglius, in Switzerland, in the year 1516. This illustrious reformer communicated to his people the idea of a general revival of religion, while Luther had advanced no farther in his opposition to Rome than the sale of indulgences. The names, however, of Luther and Calvin, are sufficiently celebrated in history; and the magnitude of the work which they, their coadjutators and successors accomplished, is universally acknowledged.

The Churches of the reformation since their organization and establishment, have in many localities experienced times of revival or refreshment from the presence of the Lord. Those denominated Lutheran, however, do not appear to have experi-

enced any general or national outpouring of the Spirit in an extraordinary manner; while the Churches called Reformed have, in many places, and at different times, experienced the reviving influences of the Holy Spirit.

The Reformed Churches of France and Britain have repeatedly enjoyed precious opportunities of reviving; and on the other hand, they have suffered much for the name of Christ. The year 1638 is memorable in the annals of Scottish history as one of peaceful revivals. The National Covenant of Scotland entered into in that year under the frowns and threats of a treacherous monarch, is evidence of the nation's and Church's dependence upon the Lord of Hosts. "The time of the Protectorate of Oliver Cromwell," says Kirkton, "was a period of great revival in Scotland in true practical godliness." The times of reviving in the days of the sainted Livingstone, under whose ministry at once in the kirk of Shotts five hundred souls were born unto God, an evidence that God heard and answered the prayers of his own people.

The revival which commenced under the ministry of the pious and sainted M'Chene, and which terminated in the disruption of the Established Church of Scotland, in 1843, was hallowed in its inception, and is glorious in its results.

The Protestant Churches of the Reformation, whether Luthe ran or reformed, have, generally, however, declined from their first love to Christ. Religion languished, and corruption abounds. The Spirit of God is withholden, because he is not sought in the exercise of a true Abrahamic faith. We are barren under the hidings of his countenance. The threatened forsaking of ancient Israel, "I will go and return to my place, till they acknowledge their offense, and seek my face: in their affliction, they will seek me early," (Hosea viii, 15,) is experienced by us. The intellectual and religious training of the present age is not sanctified generally in the conversion of youth. The reason is, it is not accompanied with the prayer of faith. The Churches

need a general revival, and a third is predicted, Rev. xiv, 9–13: "And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and renew his mark in his forehead or in his hand," etc. This revival is future, and immediately precedes the vintage. It includes all the attainments of the first and second, and in addition thereto its power will be executed for the overthrow of every form of iniquity. Whatever is contrary to the power of godliness it will be the work of this great reform to overthrow. Mohammedanism and Popery, Sabbath breaking and slavery, drunkenness and gambling, lying and profanation of the name of God, heresy and error in things divine, the substitution of human authority for regulating the conscience instead of divine law, and the neglect of the Bible, in giving undue weight to theological dogmas under the names of creeds and testimonies, shall all, with their kindred evils, be, during this third and last revival of religion, tried at the bar of unerring truth, and receive condemnation of the witnesses of Christ. Instrumentally, the redemption of the world from its moral degradation belongs to the Church; and in order that she may be prepared for the great work of the world's evangelization, she must receive from on high a power which she does not at present possess. But blessed be God, that power is promised, and the time of its bestowment. The Pentecostal baptism is near at hand, and the present excitement in Christendom is doubtless its prelude.

The time for temporizing is past. United by one spirit, Christians everywhere are about to feel that their power is from God alone. They will act in concert, and become terrible to their enemies as an army with banners. The power of divine truth, wherever felt and experienced, will unite the people of God in this last religious excitement, to prepare them for a powerful onset upon the Prince of Darkness. They will be united, not only in spirit, but also by their brotherly covenant, in the bonds of ecclesiastic communion. By the grace of God they will for-

get sectarian names, but holding fast to the truth as witnesses for Christ. Judah shall not vex Ephraim, nor shall Ephraim be any longer a stumbling block to the cause of God. Such will be the characteristics of the revival of religion immediately before the vintage or third woe, which shall destroy the great anti-Christian systems.

Brethren, your religious Convention here and now, is auspicious. Resting entirely upon the divine promise, if you seek a true revival of religion that its fruits may redound to the glory of God, it shall be given. But if you come before God with no more exalted aims than to seek a revival so that sectarian purposes may be promoted, your Father in heaven will disappoint such aspirations. Building up sects is not the primary work of the Church at the present day. The bringing together into the bands of holy fellowship the people of God, who are already united in spirit and truth, and thereby remove a stumbling block out of the way of the men of the world, and prepare her for acting with more zeal and energy in the cause of God, is the first and most appropriate business of Zion's children. The opposers of religion are confronted by your assembling together. They have often asserted that it was the want of Christianity that kept different sects from coöperating with one another. But in the true spirit of Christianity, I trust you have conquered your prejudices, and obeyed the injunctions of your exalted Redeemer, saying one to another, "Come and let us pray before the Lord in Jerusalem."

The object of your revival, as well as the means to obtain the outpouring of the Spirit, must not be overlooked. I trust you will not calculate upon simply praying together, exhorting one another, and "speaking to yourselves in Psalms and Hymns and spiritual songs, singing and making melody in your heart to the Lord," (Eph. v, 19,) but as the result of such heavenly exercises, you will press upon your respective Synods the unspeakable duty of taking the lead in healing the wounds of the

daughters of Zion. Such conclusions would be early and imperishable fruit—would be worthy of yourselves, and the occasion of your assembling together.

A revival of religion is a proper time and occasion for union in the Church. She must, and soon will be, one. The Angel of the Covenant, who stands on Mount Zion with the one hundred and forty-four thousand, is about to break open the last seal of his eternal purposes. The seventh trumpeter is about to receive orders from the Mediator of the Covenant to sound the alarm of war, in collecting the hosts of despotism and freedom to the field of deadly conflict. The seventh angel, with his vial full of the wrath of God, stands ready to pour out its contents into the air. But these judgments do not directly promote the glory of God; and before the vial is poured upon the wicked world, Christ's witnesses will be united—sanctified for their work and labors of love, and act a most important part in destroying the powers of darkness, and introducing the millenial reign of Christ over all the earth. O Lord, revive thy work in the midst of the years; in the midst of the years, make known; in wrath remember mercy.

Devotional exercises resumed by singing Psalm lxxxv, 5–8. Prayer was then offered by the Rev. David Blair, Associate Presbyterian. Sung Psalm cii, 13–17. Prayer by the Rev. Dr. Douglas, Reformed Presbyterian, (N. S.)

Dr. Pressly then said: This is the confidence we have; if we ask anything agreeable to His will, he will hear us. What, friends, is the blessing we have assembled to ask? It is that God would pour out His Spirit upon us, and revive His work in our hearts. Now is not this agreeable to His will? He has said, "I will pour water upon him that is thirsty, as floods upon the dry ground." "I will pour out my Spirit upon your seed, and my blessing upon your offspring." Here are the precious promises in which he has made known his will, and if we ask for those which are agreeable to his will in the exercise of faith,

he will graciously hear us. Then let us endeavor to look to him in the exercise of faith, believing that he is able and willing to grant what we desire.

Sung Psalm xlvi, 1–5. Prayer by Rev. Mr. Clokey.

It was on motion resolved that when the Convention adjourn, it adjourn to meet at nine o'clock to-morrow morning.

On motion of Dr. Rodgers a committee was appointed to prepare business for the Convention. In accordance with this motion, the President appointed Revs. D. H. A. M'Lean, John M'Millan, J. G. Brown, Dr. Rodgers, Dr. Douglas and J. Clokey.

Convention adjourned. Benediction pronounced by Dr. Rodgers.

SECOND DAY.

Convention assembled at 9 o'clock A. M., Dr. Pressly in the chair. Opened by singing Psalm c. Dr. Pressly read the xl chapter of Isaiah. Prayer by the Rev. James Brown. Sung the cxxxviii Psalm from third verse. Prayer by the Rev. Mr. Peacock. Sung cxxii Plalm, beginning at the sixth verse. Rev. Mr. Stewart, of the Reformed Presbyterian Church, led in prayer.

The Rev. D. H. A. M'Lean of the Associate Church, chairman of the committee to prepare the order of business, reported adversely to any formal organization by the election of a Board of officers, and in favor of the presiding officer at the close of each session calling on some other to preside at the next meeting. They thought this arrangement would be in harmony with the object of our meeting—that the meeting was for prayer, and not for the transaction of business.

They reported the topics contained in the call as all before the Convention, but recommended the omission of three of them, the 5th, 6th and 11th, as the first two of these had been largely discussed in the Convention at Xenia, and the last in the open-

ing address of last night. The following is the list of topics presented:

1st. The true idea of a revival of religion.

2d. The indications that the Church needs a revival of religion.

3d. The encouragement to hope for a revival of religion.

4th. The causes of the present deadness of the Church.

5th. The sins of the day as impeding the progress of religion; Sabbath desecration; worldly-mindedness; slavery.

6th. The means of promoting a revival of religion.

7th. The necessity of the influences of the Holy Spirit in promoting a revival.

8th. Evidences of a true revival.

9th. Revival of religion essential to the success of the work of missions.

10th. The aspects of Divine Providence towards the Church and the world.

11th. The history of revivals.

12th. The preaching of the gospel as connected with the revival of religion.

13th. The influence of a true revival on the Church and the world—on literary and political institutions and, on the press.

The committee recommended that the second be now taken up for discussion. They also reported that no person was specially engaged to speak on any topic at the present meeting, but they requested that as Dr. Pressly was engaged to speak on the twelfth topic at the late Convention, he be requested to favor this Convention with his address, which there was no opportunity then to hear. Also, that all the ordinary exercises be limited each to ten minutes. This report was adopted.

On the recommendation of the business committee the second topic was taken up, and is as follows: "The indications that the Church needs a revival of religion." Before proceeding to re-

mark on this question, it was suggested that the Convention engage in prayer. Sung Psalm cxxiii,

O, thou that dwellest, etc.

Mr. Stuart said he had no formal address to make. The indications that the Church needs a revival of religion, are the thoughts of a world lying in wickedness, and millions in our own Christian land unconverted. This thought almost crushes us. In his own congregation what he looked upon as a subject of deep interest, was a revival of religion—a deep desire to convert the world. It was his experience and that of every pastor present, that in the workings of their own congregation, a few had done the work. How few of the members could be got to attend the weekly prayer meeting; a few attend to the financial work generally. In a true revival, every individual member will feel that he must rest alone on God. Those who would not work, thought that others should work who had more time. We need God's Spirit poured out as it was on the day of Pentecost. If we had our own Church revived in this manner, the world could not withstand it. We have enough people in our Churches to convert the world in ten years. Let us lift our voices and prayers, and beseech the Lord before we leave this house, that he would come into our hearts and lives, and all our members, and then God's Church would be filled on the Sabbaths. Then there would be no lack of money, no lack of men to carry on His work.

Rev. Mr. Clokey said the neglected condition of the temple in the days of Haggai, was an evidence that the Church needed to be awakened to a sense of her obligation to the necessities of God's Church. We should have our attention called more to the spiritualities of the Church. The fact that the attention of God's people has been directed to their own worldly prosperity, gives evidence that the Church is in a condition requiring a revival of religion. He said we were prepared to adopt the lan-

guage of the Psalmist, when speaking of Jerusalem, "Let my tongue cleave to the roof of my mouth if I forget thee, my chief joy." He asked what could more clearly indicate our mistake than to make the concerns of the body of more importance than the interests of the soul. The Church has given evidence that she needs a revival of religion, from the fact that she had been so low in all that concerns the spiritual interests of God's Church in the world.

Rev. A. Murray said he did not come forward with a view to enlighten the brethren on this subject, but just because he felt a deep interest in the object for which they had assembled. He said the remarks just made were proper. One evidence was want of knowledge of Divine truth, and a want of relish for the Christian truths of the gospel. The great means of sanctification are what is wanted. He said for them to look to this, and at the state of the Church at the present day. Does it show Christ and the glories of salvation, or are the sermons got up to display the rhetoric of the preacher? What is the great object of many of the ministers of the gospel? Is it not to amass wealth—to live at ease? Again, there is a want of the searching into the prophecies concerning the Church which are to be fulfilled in the history of the Church. We look on many of these prophecies as sealed; we must be imbued, before we can be revived, with a knowledge of the Divine word.

Dr. Pressly said he thought this was one of the topics which deserved special attention, for unless we are deeply impressed with a sense of the necessity of these things, we are not likely to seek for it in such a way as to obtain it. It is, therefore, important that we should know the indications of the necessity of a revival, and that we should be deeply concerned to remove those evils which exist and indicate its necessity. And in addition to those things to which members have already adverted, he would remark that there are two things which seemed to him in a particular manner to indicate the necessity of the revival of

the power of godliness in the hearts both of the ministry and of the people.

The circumstances to which he referred, in so far as the ministry is concerned, was the little interest they took in preaching the gospel. He thought this might seem a strange remark, that men whose business it is to preach the gospel, should yet manifest but little interest in preaching that gospel. Now how is this manifested? By the backwardness to embrace the many opportunities which present themselves to them to preach the gospel to the poor and perishing. How few are there of our young men who think of anything but to supply their own pulpits on the Sabbath. How does this compare with our fathers, many of whom preached every day in the week? How many of them when traveling stop at public houses and are not known to be ministers of the gospel? They do not let their light shine wherever they go. They do not evidence that they are engaged in performing the work of their Master. We need a revival of the power of religion in our own hearts, that we may preach Christ in earnest; and if we would do this, the salutary effects would soon be visible among the people. Among the people there is an indication of a necessity, a great necessity of a revival, which results from this: the neglect on the part of the parents to instruct their children in the truths of the gospel. How many members are there in all our congregations who really do not know whether their children are acquainted with their Catechisms or not? How many fathers, when asked does a child know its Catechism, will ask mother if it does? He said his father examined every member of the family, servants included, every Sabbath evening, in the Shorter Catechism—that admirable form of sound words. If all our children were carefully instructed and made familiar with it, there would be fewer examples of going away from the faith once delivered to the saints. These influences indicate a necessity of a revival of religion.

Rev. J. Niblock, of the Associate Reformed Church, said: There are a variety of reasons why the Church ought to be revived. Some evidences which strike my mind are the following. My brethren, who are acquainted with me, know that I am not in the habit of making addresses; but I may remark of this work, that I know I need to be revived in my own heart. I know it, that there is not a minister in the house but believes without a doubt that the Church of Christ at large needs to be revived, especially the Churches that are represented in this meeting. In the first place, it is manifest that there is very little vital faith among us. We give very little evidence of possessing that faith that purifies the heart, that works by love, that overcomes the world. Why, we are babes instead of being men. Instead of rising in our dignity as ministers of Jesus Christ, we manifest to the world that we are babes. I mention this as one reason why our Churches need to be revived. Our ministers, our elders, all our members, need to be revived. We must be revived before we can carry out the great principle of religion. But another reason is, the little vitality of love in our hearts. There is a lack of love manifested by ministers, by members of the Church of Christ generally. The love of many among us is waxing cold. Is there a brother here now, that will stand up and say, that we come up to the measure of gospel love? He lacks love, the love of Jesus Christ, as it came into the world 1800 years ago; came and removed the barriers that stood in our way to glory. Another reason: we want zeal. Our ministers, and elders, and people, want zeal. Where is our zeal when compared with the zeal of the apostles and reformers of old, and with our fathers? Nearly forty years ago they rode fifty miles to supply a small vacancy. They would endure the summer's heat and winter's cold. They loved the Church and the truth. We have lost our Christian zeal. But there is another reason. We are leavened with worldly-mindedness. Mammon has got into the Church, and is working like leaven into

the hearts of all the members of the Church. There is no use of talking about the lack of members; the ministers have been loving the leaven of mammon, and seeking their own things and not the things of Christ. There is another reason why the Church of Christ ought to be revived. We love the world more than we love Christ. If any man love the world, the love of the Father is not in him. We must carry out the great principles of the Bible. Talk about the orthodoxy of the head! Let us have the orthodoxy of the heart. Point me to a man in any department of life, elders or ministers, who are now found carrying out the great regenerating operations of the Bible. Many of us who should be lights are dark-lanterns. It is necessary for the Holy Spirit to regenerate and revive us, so that our souls be stirred up to magnify the Lord.

Dr. Rodgers was called on, and said he had spoken on this subject before, about an hour and a half, at the Convention at Xenia, and had said on that subject nearly everything he could say. He liked the way in which the remarks had been taken, and said this was the way we must speak and feel if our meeting would come to anything—not mere empty talk. This is the way we must do—we must begin at home. There has been a great mistake on the subject of revivals. We have talked, and properly, too, on the circle out of the Church, and the heathen at home, and we have been preaching on the necessity of a revival among the heathen, but we have forgotten that we need a revival at home. It is useless talking in this way unless we have this particular object in view—a revival where it is so much needed—among the ministry. Look at the ministry in the apostolic age. He said that he never read "James's Earnest Ministry" without shedding tears. Let us keep this in view in all our prayers—it is the ministers of Christ's gospel who need a revival. It is from us that the effect must go. Let us all look up to God for His Spirit, that we may feel more deeply than we have ever felt, the necessity of ministers being revived. This is

beginning at home. He said that there was in the South, in Tennessee, a people who had been left destitute, without a minister, in the midst of a people in favor of slavery, and who had held firmly to their views—anti-slavery. They had come from year to year asking for persons to preach the gospel. How have we treated this people? We have about sixty ministers without charge on our list now; take superannuated men off, some forty or forty-five, who have solemnly given themselves to the work of the ministry. Here is a place very needy. What is the result? We have to go back from one to another, and very seldom can get one to go there. What is the reason? Our young men wish a settlement. There are promising places, and they wish to be settled in such places. He said this fact presented itself prominently to his mind from year to year. Then let us feel that we need the reviving influence of the Spirit of God, and oh, what a blessed meeting will this be, and we will go forth from it with a deeper sense than we ever felt of the necessity of a revival of the Spirit of God in our hearts.

Rev. J. Law would correct Dr. Rodgers in one particular. When Prof. Carson left this people he said, "Oh, who will take care of the poor flock in the wilderness." He knew that people, and had spent six years with them since that prayer was offered in 1834, and proposed going there this summer.

Rev. James Prestley said the need of a revival of religion will be ascertained by a comparison of the state of the Church in need of it with the vast good that is accomplished by it. A revival of religion, wherever it occurs, in any part of the world, is evidence that a lower state of religion has heretofore existed there. It also supposes the existence of true religion; for where there is no true religion there cannot be a revival. You cannot revive that which does not already exist. A revival of true religion comes from the Spirit of God alone. For the attainment of the gracious influences of the Holy Spirit prayer is the proper means. "If ye, being evil, know how to give good gifts

unto your children, how much more will your heavenly Father give the Holy Spirit *to them that ask him.*" But this prayer will be in vain, and the end sought will not be attained unless God pour out his Holy Spirit. When God does pour out his Spirit, then his people are revived; prayer is revived; the word of God is perused with new zeal; all their graces are revived; "They dwell under his shadow;" "He is as the dew unto Israel;" "They revive as the corn, they grow as the vine;" "They cast forth their roots as Lebanon."

The evidence of a revival of religion is to be found in the attainments which the people of God make in the graces of the Holy Spirit. Wherever grace abides not in the heart of the individual or Church, there is a need for the reviving influences of the Spirit of God. The apostle tells us what these graces are: "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." Whenever these influences become weak none doubt that a reviving from the presence of the Lord is needed; but not only so, a constant reviving influence is also needed to cause them to increase and grow.

I agree in general with what has been said on this subject by those who have preceded me. I would only add that I fear that individuals, and Churches too, are sometimes prone to rely too much on the profession which they make, and are too little careful to possess the true religion which they profess. My mind has been directed to this phase of the subject by a recent study of one of the parables of our Lord. "A certain man," said he, "had two sons, and he came to the first and said, Son, go work to-day in my vineyard; and he answered and said, I will not, but afterward he repented and went. And he came to the second and said likewise; and he answered and said, I go, sir, and went not. Whether of the twain did the will of his father?" The Saviour evidently intends by the former to represent the publicans and harlots, of whom he speaks immediately

after; and by the latter the chief priests and pharisees to whom he was addressing himself at the time. Our Lord says the publicans and harlots would go into the kingdom of heaven before them. The difficulty with these chief priests and pharisees was this, that while they made a very great profession, and had an external show of great piety, they were not careful to possess that which they professed. Whereas the publicans and harlots, having no external profession to trust in, were more likely to repent of their sins, as they did in the days of John, and go into the kingdom before the others. Now none will deny that a confession of Christ, by a public profession, is the duty of every believing child of God; but it is equally undeniable that such a profession of religion may be made; that the person may stand square on the platform of orthodoxy, just like these chief priests and pharisees, and, like them, not possess the root, alone the growing, flourishing plant of true religion. I have not one word to say against orthodoxy—not one; but it would be a sad thing to profess without the possession of true religion—to trust in the shadow while we are destitute of the substance. Is there not reason to fear that many are thus trusting—that think because they are in an orthodox Church they are safe? We need a revival of true religion to guard us all from such a pernicious error.

Mr. Wm. Getty said he thought that the indications were rather strong that we needed a revival. He thought that when the ministry began to awake up and feel the necessity of a revival, the elders would warm up, and then it would come to the people, and all would take fire. He would not say a word against the ministers who had condemned this movement. The time has come when they will have that fire which will extend to ministers, elders and people.

He said the work, left to a few faithful ministers and a few elders, can be revived in the Church. Where there is an elder who is willing and ready to work he will gather around him a

part of the lay members who will do any work. Those are being reached now who have never been reached before. He hoped they would go on and discuss this matter, so that they would feel, and resolve to work as they had never worked before. In our families the children are coming out and seeking the Saviour and the parents do not know it. Let ministers, then, speak to the young. He thought this was where there had been a great failure. Let the elders speak to the young men and the young women, and not wait till the world gets hold of them, or you will lose them forever. This will secure the fire and zeal to the Church that we want.

Rev. Mr. M'Neill said: We must feel our need of a revival before we can have it. God has promised his Holy Spirit to those who ask him, and those who feel their need of him and ask in faith. He said we had been too much engaged in looking at those in whom he had evidently poured out his Spirit. But now when God has been marching through the land, so that none can mistake his influence, we are waking up. We should begin at home, in our own hearts. He asked them if they did not feel the need of a revival of religion. A lack of faith, as a moving principle, is manifested every where. If we believe the principles we profess, and believe in the realities of a future world, with all its glories, how could we mingle with sinners from day to day and not speak to them on the subject of the eternal welfare of their souls. If you saw your neighbor lying senseless in a snow-pile, would you not feel yourself guilty if you did not try and rescue him? And why? Because you believe it. But here are realities infinitely more important than this, and yet we mingle with sinners from day to day, with whom we have been in intercourse for a long time, yet we have never brought this subject of the interest of the soul particularly and specially before them, and the necessity of their coming to Christ for salvation.

Rev. J. G. Brown felt constrained, by the circumstances in

which he was placed, to offer a few thoughts on this subject. God in his providence had prevented him from being present at Xenia, but he blessed God that he had been permitted to be present this day. He said, we have talked about the subject among ourselves — for reformation, like charity, must begin at home. He said he took the opportunity, although a young man, as he might not have the opportunity to speak again. I feel one indication of our need of a revival in our sectarianism. Our adherence to truth is not for the love of the truth; our love to party is for party sake; our love to denomination is for denomination sake, not for the sake of Jesus Christ and perishing man. Oh, if there is a reason why we as different battalions in the army of Christ, should not know our true position upon the walls of Zion, it is because the shibboleth of party is heard so long and so loud in the camp of the faithful; it is because sectarianism has reared its walls even in the temple gate. This is one indication of the Church's need of a revival.

Christ never forgot in all his ministry that he had other sheep in another fold. Take the example of the woman at Jacob's well in Sychar. That woman knew all the distinctions between Jew and Samaritan. He asked her to give him water to drink, when she said, "How is it that thou being a Jew, askest drink of me, which am a woman of Samaria?" But Christ would not suffer this to pass without a rebuke, and said, "If thou knewest the gift of God, and who it is that saith unto thee, give me to drink, thou wouldst have asked of him, and he would have given thee living water."

Oh, my brethren, if we had asked, he would have given us living water, water springing up to everlasting life. We are called to encounter Infidelity, Popery, etc.

Mr. Brown spoke at some length of the army of Christ under different leaders, and they must all work in harmony. He said they must all seek the glory of Christ as their first object.

Mr. John Finney, ruling elder, said he was encouraged when

the ministers of Christ arose in such a meeting and acknowledged they were babes. Now when they acknowledged they were babes, here was the blessed milk of the word for babes. If they are babes, and desire the sincere milk, there will be a desire to grow in all the graces of children of Christ Jesus.

Sung Psalm lxviii, 7–9. Prayer by Rev. Waddle.

Dr. Rodgers moved that the brethren — ministers, elders and members — in the vicinity, of other evangelical denominations, be invited to sit and take part in the proceedings, which was agreed to.

Rev. R. H. Pollock suggested that the Convention remember in its prayers the brethren in Damascus, India, and elsewhere, who are absent as missionaries.

Convention adjourned till 2 o'clock P. M.

Rev. J. S. Easton was appointed to preside in the afternoon.

Benediction by Dr. Rodgers.

AFTERNOON SESSION.

Rev. J. S. Easton, presiding. Sung Psalm lxxxv, 6th verse, to the end. Read lxii chapter of Isaiah, and prayer by Rev. S. M'Arthur. Sung Psalm lxxii, 15th verse, to the end. Prayer by President Wallace, of Monmouth. Sung Psalm lxvii. Prayer by Rev. G. H. M'Millan.

A motion was made to pass over the topic which was under discussion this morning, which, after a few remarks, was agreed to.

Took up the fourth item, "The causes of the present deadness of the Church."

Mr. Waddle said: The causes of the present deadness of the Church was a topic which takes it for granted that the Churches are, to a lamentable extent, dead — spiritually dead. The question then is, What causes it? We may arrive at one cause, and that is sin. This is *the* cause, he thought, of the spiritual deadness of Zion. Many of the causes mentioned in

the former part of the day as evidences that the Church needs a revival, are evidences or causes of the existing deadness of the Church. He thought that one reason was, that some persons of religious and sound ecclesiastical bodies apologize for sin. Soon after our first parents violated the covenant of works, they apologized for sin. When God came into the garden to walk in the cool of the day, he called Adam and Eve, but they were hid, for they were ashamed. God put the question to Adam, "What hast thou done?" He commenced by apologizing, and said, "The woman which thou gavest me, gave me of the fruit." The woman was then asked, and she said, "The serpent beguiled me, and I did eat." There have always been those who attribute evil as well as good to God, but the apostle corrected the error. There are those in our day who attempt to apologize for sins on a large scale: the apologies which parents make for not assembling with their families around the family altar, and the apologies which ministers make for not preaching the word as they should. But let us have done with our apologies, and do our duty to God and our fellow-man according to the circumstances in which we are placed.

Dr. Beveridge said he did not intend to say much on this subject. One general thing he thought might suggest several causes for this deadness. We are represented as in a dead state. We inquire what are the causes of death in the natural world. One thing is imprudence in regard to food. So in the spiritual world, one of the causes is the bad food. He said we had no such sermons now as we had in the days of the Erskines. This was one of the bad signs of the times. He thought there was a great degeneracy from the sermons of a former age. Compare such sermons as you see published now with those of a former day. How little do we hear of our sins in modern sermons, compared with what we have in sermons of a former age! How little of Christ crucified, how little of the Marrow doctrines, and how very little of the very grant of Christ to

sinners! This is even considered in many quarters as a great disparagement to preachers and publishers, that so much is taken from the Scriptures. He said he thought there was a good deal of resorting to many means other than divine. He said they had Prima Donnas and all other kinds of donnas, to conduct the singing. The building of fine churches, and other things of that kind. He did not intend to speak, but only to make a suggestion.

Rev. A. M. Stuart said he was much pleased in the former part of the day in discussing this question, for the second topic and the fourth were virtually the same. One cause, among others, was the fact that there were so few young men coming forward to preach the gospel. In carrying out the great mission of Jesus Christ, we have made a practical failure. Our mode of Church extension in this land is, we have a number of members of our Churches who go far away, and send a petition for preaching, and it may be that they get it after a long time. We often talk of sending missionaries to the heathen. We have a missionary among the heathen for as many people as we have in Pennsylvania, one for Ohio, and one for New York. We ought to be ready, and we are able to send away and support ten times as many, to spread the gospel. What are we doing? There are hundreds of young men in our congregations, but how many of them are brought forward to preach the gospel? Perhaps not one! They dribble into God's treasury fifty or one hundred dollars for missionary operations, but not one soul for God's ministry. This is surely one reason why we need a revival. He believed that God's Church was able to carry out in ten years almost practically the command: "preach the gospel to every creature." He believed all God's people in this land could support one hundred thousand young men to preach the gospel for ten years, and pay each of them six hundred dollars per year. He had penciled this out, and knew it. He said, we need a great baptism of God's Holy Spirit. When we

get the spirit of carrying out the command to preach the gospel to every creature, will it make us any poorer, will it make any leanness at home? O never, never. Those who do this, are always more prosperous. The more good is done abroad, the more good is done at home. We must get more of God's Spirit, and then we will be revived at home.

Rev. David Blair's impression was, that the Church's sin was the mind being withdrawn from the great principles of salvation. No man can tell the region, scarcely, where some doctrines came from, nor what they are. The great doctrines of salvation are plain matters. What we have has been from the beginning; what we have seen and what our hands have handled of the World of Life. The Saviour has answered all just expectations; he has gone to heaven to finish the work his Father gave him to do. Caviling at the small matters which divide the Church does nothing to withdraw the mind from them.

Devotional exercises resumed by singing Psalm xli, 1–5. Prayer by Rev. Mr. Sproull.

Resumed the consideration of the topic under discussion.

Rev. Dr. Black said he thought one reason was the neglect of the subject of discipline. He thought carelessness, which belonged to the Churches in this matter, was a cause of the deadness. It is regarded as one of the reasons of the progress of a body which we do not consider very orthodox, that they are strict in their discipline. He referred to the Methodist Episcopal Church. He spoke of God's people as an army, and asked, what is an army? and is not God's people an army? No matter how just the cause of an army unless controlled by a guiding spirit, or some one they will follow, it would not be successful. Are they the army of God unless they feel that God Almighty requires of them to conform their actions to the requirements of his holy and just laws? He thought they had become sadly cold in taking care of the conduct of their people. He only mentioned this as one of the causes of the deadness in the Church.

He hoped that brethren, if they desired to see the cause of God prospering in his house, would revive the Bible institution of discipline in his house.

Rev. J. P. Smart said:

Mr. Chairman — The subject directly before us is, What are the causes of the present deadness of the Church? As our object is mutual profit, it may be as well for us sometimes, at least, to give utterance to our feelings and the thoughts and exercises of our own minds without restriction to the precise topic under consideration. There is a fact which is the basis of the question before you, which, I fear, has not been sufficiently weighed, or at least has not sufficiently affected us. That is, are we in a really dead or dying condition? Until we are convinced of this, we will inquire carelessly after the causes of our deadness. When we are once truly and seriously convinced of it, we soon see the causes. I think it then of the first moment to get our minds affected with this truth, that *we*, not this or the other people, or the Church here or there, but we ourselves are in a spiritually lifeless condition. The evidences we have before us. A state of death is a state of inaction. The dead man can neither act nor speak. And I could not but remark this morning, that there was no one to open his mouth in this Convention on these interesting topics until the chairman called out brother S.

In death, all interest in the things around us is lost! And how is it here? how came these empty seats? Why is it a prayer meeting, in which ministers and people from all parts of our country are assembled, awakes no more interest? Why is it that any house in either of these cities is found sufficient to contain those drawn together by it? Simply because we are dead to these great concerns. There is a spirit of cold indifference that marks all our exercises, and we will never apply ourselves properly to the remedy until we first are satisfied our case is desperate.

The man on whose vitals disease is praying, is careless and easy

until he is satisfied that, unless arrested, it must soon end in his dissolution. Then it is he applies to the earthly physician; then it is he urges with earnest entreaty his speedy, constant attention. Just so it is with the Church: when she becomes truly convinced of her danger, she will apply earnestly to the Great Physician of souls. So that, though deadness is not in itself a ground of rejoicing, yet if this Convention, if the Churches here represented, are really aware that they are in a dying condition, the more desperate the better, and we may now begin to lift up our heads, for our redemption draweth nigh. *This* is the time for God to work, when all earthly hopes and prospects fail. When, from ourselves, we have no hope, such have been the times in which God has wrought for his people, and such are the times in which he is promising still to work. The Lord said, "I will bring *again* from Bashan, I will bring my people again from the *depths of the sea*."

Just so often as she comes into the depths, *so often* will *he bring* her out again.

But again, our case is hopeful if we are made truly sensible of our deadness, because that very sensibility evidences the begun revival. There must be some vitality where there is even sense of danger. And when the Church begins to feel her spiritual deadness, it is evidence the Lord is returning to her with favor. Painful as it may be, yet this *sense* of what we really are, is good and favorable; and in proportion as we feel it, so will we apply ourselves to remedy those things which have brought on our calamity. The first and manifest influence of the Lord's work among us in Xenia, after the Convention which met there, was the freedom with which we could talk with sinners about the interests of their souls.

Before, we could talk about common matters and abstract doctrines of theology, but we feared to accost men about their own personal interests, and to press upon them privately the duties of personal piety. But after that Convention, we found

no difficulty in the matter of addressing men directly, and we were astonished to find that all this time we were really fearing to talk thus with men, they would have been pleased if we had done it. An instance of this kind came under my own observation: A gentleman, whose family was connected with my congregation, had himself attended for a time on my ministry, and afterward ceased to hear me altogether. Though he was always friendly with me, and treated me with great personal respect, yet I was always afraid his absenting himself from ordinances was because of some dissatisfaction with my ministry. I never accosted him directly in regard to his own state or exercises. Having understood that he was feeling deeply on the subject of personal religion, I visited him, and oh, what a sense of shame and sorrow I felt when he told me that during all the time of his carelessness, he would have been glad if I had talked to him thus directly. We found that we had been afraid when there was no cause of fear, and that those we regard as careless sinners, are really more willing to talk about their spiritual interests than we had supposed. All these things should impress us with a deep sense of our want of spiritual vitality, and when thus impressed, we will wrestle more earnestly with God for the reviving grace of his Holy Spirit.

Prof. Young said: The spirit of inspiration makes known a cause of deadness in the Church. Because iniquity shall abound, the love of many shall wax cold. The same truth is contained in the heathen maxim, adopted by the same spirit. Be not deceived; "evil communications corrupt good manners." There are illustrations of the truth of this principle in every association of life. If we look around us we see its influence in every community. If we could see any evil from which society suffers, as a new thing, and in all its enormity, would we not all combine to put it down? Because evils productive of great injury to society, are common, because we have been accustomed to them from childhood, we look on their effects as a matter of

course, and become apathetic. Are not the Church and Christians, as individuals, too much under this influence?

This disposition shows itself in all the affairs of life; and in enterprize and industry men are far below what they ought to be. They are satisfied with the old way of doing things, and we cannot get them out of these old ways until we can show them a better way. This principle affects men both in the business of life and in their religious interests; hence there is a great deal of deadness in the Church, both among ministers and members.

If these things be so, what shall be done to break up this indifference? There must be a clear apprehension of the fact, and a calm consideration of its effects, in order that there may be action corresponding to the wants of the Church and her condition.

This train of thought had been suggested by an incident that occurred at a meeting he had lately attended, whose object was to put down the traffic in intoxicating drinks. After an address had been delivered, some person inquired of the president what should be done next? His reply was, He thought we had better reflect on what we had heard to-night. In my own mind, I inqured, What has the world gained by earnest thinkers reflecting on flagrant evils? I thought of the time when men, women and children were torn from their homes and sold into hopeless slavery; and when Christian men reaped the gains of this traffic; and although they were not ignorant of the evils chargeable to their conduct, no one *thought* about them in their number and enormity. Custom made the slave trade familiar, and men ceased to feel about its evils.

How was the evil broken up? The Chancellor of an English University offered a prize for the best essay on the African slave trade. A student, who competed for the prize, visited the sea coast. He learned from men engaged in the traffic the horrors connected with it. His soul was filled with amazement. After

gaining the prize for which he competed, the truths it contained still remained in his mind, filling it with anxiety. The question would come up, Are these things true? and if so, what must be done to get rid of them? Some one must devote himself to the work, and if no other, he must do it. Thus he went on *reflecting*, until he concluded to give up his life to efforts for putting an end to the traffic in human flesh and blood; and the effects of his devotedness will extend until there shall not be a slave on the earth, and the name of *Clarkson* is a memorial to all, showing what an individual can do.

Much about the same time another man began to *reflect*. The heathen world, in all its pollution and degradation, lay before his mind. He thought of the millions going down to death, and of means to secure their salvation. He loved Christ, and the souls of his race for Christ's sake. He took pieces of leather of different colors, and with these he covered a globe, marking on it the various religions of the world, and the moral condition of the people. As he sat on his work-bench, with his eye on the shoe that he was making, his mind was full of the subject that engrossed his thoughts, and he would stop and turn his globe, and as his eye fell on the dark spots indicative of the moral condition of the heathen world, his lips would exclaim: "And these are Pagans—and *these* are Pagans, and *these* are *Pagans*"—and with the sadness of heart caused by reflecting on their miseries, came the thought, Who will carry the gospel to these heathens? and following this, the resolution, If no one else, I will do it. This led to his preparation for the ministry, his entrance on the missionary field afar from his native land, and to an extensive personal usefulness; and the influence of his example has animated others, and will continue to do so, until the earth shall be full of the knowledge of the Lord, as the waters cover the sea. How great has been, and will be, the influence of *Carey* in bringing about this glorious day.

An individual did this, and shall we not believe that individ-

uals can still do much? Have we not the same promising God? Is his hand shortened that he cannot save? If we do not believe it is, why such backwardness in his work? The men of the world do not so act; nor do Christian men so act in worldly things. The great modern conqueror knew no impossibilities in the accomplishment of his plans. When told that anything could not be done, Napoleon's reply was: "Impossible is the adjective of fools." Even in the use of human means, men see no impossibilities in securing natural ends by natural means; and when they undertake to do anything, they lay their plans, and prosecute them with energy.

And now, what lessons are *we* taught by these examples? We have the history of the Church before us, and instrumentalities of divine appointment wherewith to conquer, and there is nothing done in vain in the Lord's work. As ministers, what have we done? Go back to Augustine, and see the fervency of his love, his zeal and devotion, and the ardor of his labors. So of Luther. How confident was he in the belief that he was simply an *instrument* in the hand of *God!* He ever felt conscious that he sought not his own glory, but the glory of God, in doing his work. So was it with Calvin and Wesley, and with every man that has ever made his mark in the world in doing good. Such is the divine arrangement; and God will bless those who zealously and devotedly work for him.

How far may this agency be carried? I will answer by mentioning a single point. A brother referred to the discipline of the Methodist Episcopal Church as the secret of its success. It is not the discipline of the Church in its application to offenses against immorality that peculiarly characterizes that Church, and has given it a rapid growth, but its *discipline* as embracing its working machinery—properly the *organization* of that Church. The secret of the success of that Church lies in giving every man and woman a work to do, and setting them to the doing of it. We can do that too. Ministers can instruct their

people in reference to their peculiar work. Our people need not instruction of the head only, but a calling out, and a putting forth of all the energies of the man into activity in the service of the Lord. It was never the divine intention that all the work should be done by ministers; it is their duty to instruct others, and the duty of all to be workers in their several fields of labor. No wonder we are dead—not because there is not life in the soul, but because there is not proper employment to develop the capacities of the soul. There is a dwindling of the spiritual faculties for want of exercise, as there is in the muscles of the body from a similar cause. Let every brother see to it, that the proper force be put to work in his own neighborhood, and let him not be discouraged by difficulties. Carey was not discouraged by the difficulties in his way. The Christian simply asks, is he doing his duty?

There was a time when a land was to be possessed, and it was a good land. Men were sent to examine it, and all brought back an evil report, except Caleb and Joshua, who said: "If the Lord delight in us, then will he bring us into this land, and give it us." They had not the feelings of the people with them. With a glorious prospect before us of enjoying the blessings of which the land of promise was only the type, let us see that we are such as God will own and bless in the great work in which we are engaged in his service on the earth.

Rev. J. M. Henderson said he felt somewhat diffident in speaking at this time, as remarks similar to those he was about to make may have been made in the former part of the day before his arrival. But he wished to say a few things. It has occurred to every mind, that one cause of deadness is the divided condition of the Church of God. A house divided against itself cannot stand. All are familiar with the declaration, united we stand, divided we fall. This is true when spoken of an army, and generally true when spoken of an army broken into factions. What general does not know this? What soldier does not know this?

When an army is broken into parties which exert themselves against each other instead of against the common enemy, it must be vanquished, and it is often self-vanquished. There is another idea here in reference to an army, united we stand, divided we die. The consequence of such divisions is the slaughter of the army. It is also true of the Church of God. Death reigns because there are divisions among us. It is true of any body. It is true of the family. When the husband and wife are in battle array against each other, brother against brother, sister against sister, confusion and deadness to all affection and to all family prosperity are the consequences. You have all witnessed these things. It is equally true of the Church of God. They indulge against each other in denominational strife, losing sight of the great interests of religion.

We may apply the figure to a building. Cut it down and remove its parts to a distance from each other, and what will be the result? The Church is like a building cut in pieces; and individuals thrust themselves into the chasm, separating the parts further and further from each other. That is the reason the Church is in so pitiful condition. We may apply it also to the vegetable kingdom. When a vegetable is cut into parts, it withers away. The branch is cut off and then it dies. Cut away the branches and there is no verdure on the vine. You may apply the figure to the body. Christ is the head, and the Church is the body. It presents to us the picture of the beautiful head and a body torn to shreds. No wonder that there are appearances of death on that body. A wonder that it was not dead long ago.

It produces a denominational pride to outstrip each other in numbers. This temptation to increase in numbers has caused the admission of men who should never have been admitted. Because of their wealth they can support the Church; others by their position will give character and influence to the Church, but no inquiries whether they have grace or not. Those who

are excluded for scandalous offenses from one party, another is tempted to receive. Will God thus bind and loose? That person who is bound on earth and repents not, and then loosed, will God bless? These things cause deadness, and denominational pride. Persons are brought into the Church and kept there who ought to be excluded. Dead branches here and there on the tree destroy its vitality. That is the state of the Church. Divided and distracted instead of gathering together, and propping the building, each runs to little squads of denominational parties, and with trembling hands clings to the frail tenement. I do not say we should cement without regard to truth, but we can do it on scriptural grounds.

Mr. Dawson, ruling elder, said our cause of deadness was so little time spent in religious exercises. We can tell why a man is alive to the world; cannot we tell why he is not alive to spiritual things? He wished to address himself particularly to elders, as the ministers had addressed themselves particularly to ministers. My brethren, what are our vows? How many members have we visited and sought their salvation?

We have met a few times to decide on cases of discipline. What gathering and visiting have we done? What knowledge of our families have we had? Can we give an account of our stewardship?

There has been a want of faithful administration of God's means. We have no reason to doubt that these means he will bless. Nor have we reason to expect the Spirit without the use of means.

At this important time I hope we will come out and take higher ground, both doctrinal and practical. Elders must encourage the ministers, the ministers the elders, and both the people. We hold the truth, but have trusted too much to a sound creed; we will take higher or lower ground before we get through. The Church never stands still, her course is onward or backward.

Rev. W. Davidson said we sometimes specify effects rather than the cause. We may run over and state many things that are wrong and yet they be only effects. If we want to find out the cause we must philosophize; and to discover the law of cause and effect, men have been since going about observing facts and find them related as cause and effect. Unless a cause has been revealed by God we must find it by its effects.

Every effect has some operative cause. In the matter before us, as in all others, every effect has its cause. Deadness has *one* cause. I must look at facts over a large area, and a long time and in other circumstances, and put them together; then if I find this has always been produced by that and another, then I have found the cause of this thing. The Church has been often dead and revived again.

Deadness has followed one thing, and life has followed one thing. Disobedience to the command of Christ is the cause of our deadness. It is our failure to carry out his last great command, "Go ye into all the world," etc., accompanied with the promise, and "Lo! I am with you always." He is with us as a wall of defense, as our guide and counsellor, as a pillar of fire. As the Church has obeyed, she has always lived. See how she flourished under the apostles. By-and-by she turned aside because of orthodox contendings for doctrine, because of large congregations, and men began to inquire, not where they could do the most good, but where they could get the best congregations. Love was the principle impulse with God's servants. The Spirit did not leave them till they turned aside. While the reformation Church preached and practiced the great doctrine of justification by faith and its affiliated doctrines, God did not forsake her, but as soon as they quarreled, God left them. If you observe facts seen for a long time, you will see when the spirit of missions revived the Church, and where not, the Church died. You may hold Conventions, engage in praying and singing, but all will do no good until you rise and convert the world.

Go to your neighbor and try to convert him, and do not reproach him, but hold him up. A man who has a work to do and will do it, God will go with him. We have been turning aside to wranglings. The Episcopal Church has given herself up to contend for the succession; the Baptists to go straight down into the water, and come straight up again; the Associate Reformed Church to the singing of the Scripture Psalms; the Reformed Presbyterian Church for the Headship of Christ; and the Associate Church to the subject of covenanting. I am orthodox, and by no means undervalue the importance of cleaving to the Scripture Psalms; but these are not our only things. If we preach Christ and embark in the conversion of man according to his command, he will take care of his Headship and doctrines of his word.

Rev. E. Cummings said we must look at things in natural life. The body is sustained by food. Let us return to the bread of life. We find that there is a thirsting after what is in periodicals and papers of our time, but little searching after the bread of life. The scriptural rule is in Deuteronomy. This is the true source of life. No active people, until we betake ourselves to a more diligent use of the bread of life. Is it with us as our daily bread? We probably read a chapter, sing a psalm, but there is scarcely a word dropped—do not teach it to our children as we go out, and as we come in—as we rise up, and as we sit down. If we would return to the method in the early age of the Church, we might expect that life and vitality would follow such a daily feeding on the bread of life.

EVENING SESSION.

At 7½ P. M., the Convention met, Rev. Dr. Guthrie presiding. Commenced by singing Psalm cxix, 9–17. Prayer by Rev. Dr. Beveridge. Sung Psalm cxxx, 5 to the end. Prayer by Rev. Dr. Dales.

The President called for remarks of brethren on topic under consideration at last session of the Convention.

It was moved that devotional exercises be continued. Agreed to.

Sung Psalm cxxxvii, 1–15. Prayer by Rev. Mr. Paxton, Presbyterian Church, (O. S.) Sung Psalm xl, 1–13. Prayer by Rev. Theo. Wylie.

Rev. McArthur moved to pass the topic under discussion and take up the eighth. Agreed to.

Rev. J. R. Doig said one cause of the Church's being in her present condition, is our selfishness. Our condition is described by the prophet Haggai, in the first chapter. We, like the Jews, have taken out much and brought in little, because the Lord has blowed upon it. We are standing each in the way of his own consecration to God, and this is a hindrance to the gospel. The people when plowing, merchandizing, etc., do it for themselves, not for God. When we turn back to God we will have a real revival. He would therefore connect the two topics in the discussion.

Rev. S. McArthur said it is in accordance with the word of God that we should look for a revival. He has said that he will pour out his Holy Spirit. With all the evidences of the necessity of a revival, we are encouraged to hope that a revival has commenced. We have been much encouraged at a Throne of Grace. These assemblies are the result of secret, family and social prayer. And prayer is an indication of life, it is the life-breath of the Christian.

Prayer, real fervent prayer, the result of the pouring out of the Spirit of God on the heart. If this is not an evidence, then is there no evidence of true revival. We may have discussions and no revival; but if we pray, not only those here, but those wrestling throughout the Church shall be encouraged, and we will prevail. Then may this work go on till the knowledge of the Lord cover the earth.

Rev. Pres. B. Waddle: Brethren and Christian friends, we are all here. We see each other, and have no doubt that we

are alive. One evidence of natural life is sufficient. We look out of the window and see two men working in a field—we conclude that they live—dead men cannot work. We look out again and see them standing, and we still are satisfied that they are alive. We look out again and see them neither working nor standing, but sitting, and we believe them alive. So again we see them lying, one singing sweetly and the other crying, we know they are alive. Again they are lying, but neither singing or crying—we draw near, they breathe, and therefore we know they live. Each one of these evidences is sufficient to prove the existence of natural life. The same holds good in spiritual life. If like Paul he breatheth, life is there. Let him cry and sing, walk to and fro and work, then there is evidence that there is life and that it is vigorous. If we see a man working for his Divine Master and the salvation of the souls of men, we can draw our own conclusion.

Rev. Church: "I thirst for God, the living God; when shall I appear before God." When there is real prayer, containing principles of faith, then is the Church revived. We are apt to draw nigh with a cold heart; but when God breathes His Spirit into us, we return not as we went. Let the revived ministers of God's word preach in faith; and it is as necessary to pray in faith. If God revive them, it will be manifested by more of love to God and to our fellow men. When truly revived, they become eyes to the blind and feet to the lame. Such love is always operative. When revived, they will breathe a spirit of true Christian philanthropy. His name will be glorified in us and by us.

Rev. H. H. Blair said: "To be carnally minded is death, but to be spiritually minded is life and peace." It is the life of God in the soul of man, so that we are alive unto God through Jesus Christ our Lord. It is not working alone that is evidence of this life. Many work the work of darkness. A man may be a missionary when the crowning glory of his work is to con-

vert men from one name to another, and his zeal for this will cause him to compass sea and land. This is no evidence.

The way of the soul revived is onward and upward. If you want a history of revivals, we may refer to your own address last night, Mr. Chairman (Guthrie's). And as in olden time, so now. The rubbish must be removed, and Zion must be rebuilt. There will be a separating from the nations. So it was in the Pentecostal. Ministers disconnected themselves from everything else. They would not even consent to distribute gold and silver, but deacons must be chosen for this very work. Look at the result. The people came forward and laid their possessions at the apostles' feet. A man would be accounted a madman in this land who would do as these did under the apostles' ministry. Let us take up our cross and follow Jesus.

Dr. Pressly said, it is admitted on all hands that it is by the power of the Spirit, godliness is revived in the soul. Note the fruits manifesting this revival. We have love placed in front—love to God, and love to our fellow man. In the first instance, by acting according to the divine will, and in the second, in doing good to all men, especially to the household of faith. Love prompts us to kindness toward all, great or small, rich or poor. Our love will be to all, especially to the household of faith. Let our love be revived, and it will remove those barriers which lie between us, and it will revive its fellow. When such a reviving time arrives, you cannot prevent their fellowship. It is gratifying to have this evidence of godliness in the heart. There are various departments of the household of faith, all animated by the same spirit. Ministers uniting together in the same song of praise, and lifting up their voices together in prayer. This is an omen for good. Let us take encouragement to hope that the set time is come when God will manifest his favor and dispense his grace, so as to gather us into one.

Rev. A. M. Stewart said: The next fruit of the Spirit is

joy. Of all evidences we need this most. The prayer of the Psalmist regarded this as a token of a revival, "That in Thee may thy people joy. Wilt thou not us revive?" And we ought to make it our prayer. Joy, the least sought of all the fruits of the Spirit. On the day of Pentecost they were filled with joy, and went with singleness and gladness of heart, breaking bread from house to house. I say, we need it most. The joy of sins forgiven, of hope in glory — these fail in most; we hear of it the least of all the evidences of God's love. O that we may joy in God reviving us.

Rev. D. Blair: There is an evidence of a true revival in this assembly. Why have we come here? What is this anxiety for? Can it be without prayer? For what? Why for the communion of saints; that for this God would revive us. The same that runs down the apostolic creed, and from the beginning. There is a desire to have this article of that creed revived. It may not be so expressed in words, but that is the meaning of all this anxiety. If this is not an evidence of a true revival, I know nothing about it, and I care nothing about it. The eyes of the Church are looking on to see what will become of it, as the mother of Moses, with joy and fear mingling together, looked upon her child in the water to see what would become of him. Could all have been here that would have desired to come, all the Churches in Pittsburgh would not have held them. We could have filled a train from Indiana, but knew all could not be accommodated. And we knew our eyes were on you, and we would hold you accountable at the bar of God, whether this communion of saints be hastened by your action, or this rubbish all remain.

Rev. E. Small: My heart's desire and prayer to God for Israel is, that they may be saved. I think this evening an evidence of the state of many of our hearts. The Xenia Convention was a new era — "delight thyself in God, he'll give thine heart's desire to thee; thy way to God commit, him trust, it

bring to pass shall he." We are beginning to realize, I trust, more than a form, a mere form — even a power of godliness. I was glad to hear that there was a warming up from mere formalities. Formalities, reading the Word, catechizing, and our Lord's Prayer are useful, but they are not mere formalities — and the warming up by the Spirit of God will change these from forms to become powers.

From remarks of others, and my own experience corroborating them, heart religion is wanted. We must turn from formalities. "The habitation of thy house, Lord, I have loved well," must be the language of our hearts. All Protestantism proves the value of those Psalms.

Rev. James Prestley said: The language of the topic, "Evidences of a *true* revival," taken strictly, is redundant. All revivals of true religion (the religion of which we are speaking in this Convention) are true revivals: spurious ones are not revivals. But the language of the topic begets the idea that there *are* spurious revivals of religion, so called, and calls upon us to discriminate between revivals of true religion and those that are not revivals at all. All mere sentiment is not religion, and the increase of it is not a revival of religion. All mere religious feeling, however deep it may be, is not true religion, and the increase of it is not necessarily a revival of true religion. Conviction of sin, and a high sense of the character and offices of Christ, is not religion, and the increase of these may not be either a quickening of the Spirit, or a revival of his work in the soul. All religion that does not bring the sin-stricken soul to Christ, to trust in him and rest upon his merits alone for acceptance with God; that does not cause him to hate sin, and to cease its practice, and to be conformed to Christ in holy living, is spurious. True religion consists in conformity to Christ, to embrace his teachings and to reduce them to practice, in humble dependence upon the aid of the Holy Spirit, in a holy conversation and a holy life. The more close this conformity is, the more religion

there is. To accomplish this, the apostle tells us, was the great object God had in view in sending his Son into the world, "That we might be conformed to his image, that he might be the first-born among many brethren." He is the image of God, and all God's other children are to be in the image of the first-born, that there may be a family likeness. Christ's character, as displayed in the gospel, is for our imitation. "Let this mind be in you which was also in Christ Jesus." In proportion, then, as the mind of Christ is in us, is religion powerful in the soul: and as this conformity grows and increases, we have evidence that good work is living, and being revived and increased. The question to be answered is, Have we more of this conformity to Christ, this mind that was in Christ, this year than we had last year? more to-day than we had yesterday? These questions every person must answer for himself: and in proportion as he can, by divine grace, answer them in the affirmative, will he have reason for holy joy and gladness.

The apostle tells us that "pure religion and undefiled before God and the Father, is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The teachings of this verse may be embodied in this: Pure religion consists in a life of charity or love and purity: that charity which the Lord Jesus Christ tells us consists in loving the Lord our God with all our heart, soul, strength and mind, and in loving our neighbor as we love ourselves, which the apostle tells us is the fulfilling of the law; and in that purity of heart which in its exercise overcomes the flesh and the world. Where shall we find such an example of this love and purity as in our Lord Jesus Christ? Wherever it exists in the soul, there exists evidence of likeness to Christ; and, as in him, so in us, it will develop itself in the desire to do good unto all men, and especially to those who are of the household of faith. In this, again, we are imitators of Christ, and in proportion as it exists, grows and increases, have we evidence of the pos-

session of true religion and of its revival. We may be assured that as these great principles were in Christ, and manifested themselves, their strength and power, in his life, so in proportion as we possess them, and they grow stronger and stronger, and more and more active in us, will they develop themselves in our conversation and life. The more we grow up into him, the more active those great principles in the soul will become, and the more fully will the inner man be developed in the external conduct and life.

Rev. Prof. Wallace: An evidence of genuine reviving in a dead Church, is repentance. When brought under a sense of sin, and to see that it is exceedingly great, and in looking back over sins of the past, we sorrow, and are filled with indignation against them, and crawl in the dust to obtain pardon by the blood of Jusus; and when by the grace of God, with the power of the Holy Spirit, we have said we will serve the Lord, this is repentance, and this is evidence of genuine revival.

Forgetting the past, anxious for the glory of God and salvation of souls, then persisting, persevering evenly, calmly to the end, are evidences of a soul revived. How deeply have we sinned! how indifferent have we been to souls while dying all around us, and careless! When all this is changed, and we become careless to everything but the glory of God and the salvation of souls, there will be a great revival indeed.

Rev. James Thompson said: There are two kinds of evidences, one internal and the other external. The first is known to ourselves. If there is a revived spirit, the exercises named will be put forth—the internal must be answered by ourselves. It is God's prerogative to work, mine to know it. It is true, external evidences may be false, but if the grace of God is in the heart, it will have external evidences. One design in reviving the Church, is to develop her strength — to bring those resting under the law, to trust in Christ. We devote ourselves to God. His language is, He is mine, and I am his. It is no

longer from the heart alone, but from the heart by the utterings of the tongue. If we have revivals in our hearts and in our congregations, there will be a development of those powers. Have we these evidences? Our want is not grace to get numbers, grace to get wealth, but to be like the primitive Church, when great grace was on them all. According to our grace our life will be not only for ourselves, but to save others.

Rev. J. P. Smart said: I will not detain you long. I have always learned that the blessings of Divine grace were of that character, that the more they were tasted the more they were wanted—that they tended downward as well as upward—in humility as well as love to Christ—that the believer sees his own weakness as well as Christ's greatness. Then he sees more of his own destitution and Christ's fullness—wants more grace, and does not believe he is revived.

If there is one thing which has thrown a damp over this solemn assembly, it is the beginning to talk as if we were already revived. If we feel its influence we will give Him no rest.

There is a solemn and awful responsibility resting on this assembly. We hope we have enjoyed some refreshings; but it remains to be seen whether these are the results of a true revival, or only a little feeling. If we return to our homes and do not pour out our heart to God, it were better that we had remained at home. If such should be the result, I can say for myself that it would have been much better for me to have been at home among my people, in such exercises and enjoyment as I have had since our late Convention.

Don't let us begin to boast, brethren. Some think they see a revival—and I hope they begin to see it—but not yet that reviving that the people look for here.

Rev. Prof. Findley referred to love in the soul. One manifestation referred to an apostle says, "We know we have passed from death unto life, because we love the brethren." Wherever an increase of grace in the soul, there is an increase of love to

brethren. How revived, and the soul not go out tenderly and yearningly! How shall this reviving be accomplished? In many ways. *One* I name. To have those barriers removed that interrupt our fellowship, and we brought into intimate communion together. We need to be more earnest. Then difficulties being removed, the long-desired union shall be consummated.

I fear the cause of religion is about to receive a heavy blow. I fear there may be disappointed hopes with many of us, and all over the Church. Religion is, we fear, to receive a blow from failure of the long desired union. I have one hope that this disaster may be avoided, viz, by successful and importunate prayer.

Sung Ps. xl, 8–10. Prayer by Rev. D. H. A. M'Lean.

Dr. Guthrie remarked that he hoped there was no ground for the fears expressed by the last speaker in regard to the union of the Churches so negotiating. He believed that if they allowed this measure to fail now, that all the devils in hell would hold a jubilee, whilst saints would weep. He trusted that brethren would not allow themselves to be instrumental in such a disastrous result.

Sung Psalm lxxvii, 8 and 9. Prayer by Rev. Dr. Swift, (O. S. Presbyterian Church). Benediction by Presiding Officer. Adjourned to 7½ P. M.

WEDNESDAY MORNING.

Convention assembled at 9 o'clock. Pres. Waddle, Associate Reformed Church, presiding. Sung Psalm xx, 1–5. Read Isaiah, chapter xii.

Before proceeding to prayer, Dr. Pressly announced that he had received a telegraphic dispatch from the Reformed Churches in Cincinnati, requesting an interest in the prayers of the Convention, and stating that they met daily for prayer and conference.

Prayer by Rev. J. T. Cooper, D. D. Sung Psalm cxix, 129–133.

Dr. Pressly stated that he had received through the post office a letter from a lady about sixty miles distant from the city, desiring an interest in the prayers of the Convention, in behalf of her unhappy family. She is the mother of seven small children and the wife of an intemperate husband. Her request is, that this Convention would remember her afflicted case; that God would sustain her by his grace, and enable her to perform her duty in her trying situation; that he would have compassion upon her dear children, and preserve them from the paths wherein destroyers go; that he would have pity upon her poor husband, restore him to his right mind, and rescue him from everlasting destruction. She adds, "Our pastor is laboring hard in the pulpit and in the prayer meeting for our good, but he never visits the down-trodden and the oppressed."

Prayer by Rev. Mr. Taggart. Sung Psalm cxlvii, 1–3. Prayer by Rev. D. Dawson. Sung Psalm xcvii, 10 to the end. Prayer by Mr. John Finney, ruling elder.

Rev. H. H. Blair announced that he had received a letter from New York this morning; also, one from Rev. Mr. Revel, from Piedmont. Mr. Blair also read a letter which had been sent to the Convention at Xenia, but had not been received until the Convention had adjourned.

After the reading of the letters, resumed devotional exercises. Sung Psalm xlviii, 11, to the end. Prayer by Rev. Dr. Elliott, (O. S. Presbyterian Church.)

Dr. Rodgers requested that, if agreeable to the Convention, the chairman would read the intercessory prayer of the Saviour, in the 17th chapter of John, and asked the Convention to believe that they were offering up this prayer at this time, and that Christ was presenting that prayer now on our behalf.

Mr. Brown suggested that the Convention take the posture of prayer while reading this prayer.

It was also suggested that after that prayer was read, the Convention unite in singing Psalm xlvii.

Pres. Waddle said: Indulge me, my Christian brethren, with a few remarks before we read. Herein is love; not that we love God, but that God loveth us. Beloved, if God so love us, ought we not to love one another? God is love. Each person of the adorable Trinity cherishes for the other two love, even infinite love. They are dwelling in love, and will forever dwell in unbroken and undisturbed love. And the angels, the unfallen angels, though their numbers may be innumerable, archangels, cherubim and seraphim, have no malice, no jealousy; and the spirits of just men made perfect on high, though gathered from the east, the west, the north, or the south, love there as brethren—love pours from the heart. Now, brethren, would it not be well for us to follow this example? If men will wrangle and quarrel about political and other questions, would it not be well that Christians who really wish to be followers of the Saviour, if they wish to demonstrate or evince a respect for this doctrine, cherish the same love for their brethren, of whatever denomination? Then they may dismiss their fears.

The President then read, in a very solemn manner, the audience standing, John xvii. Sung, as suggested, Psalm xlvii. Prayer by Rev. J. R. Doig.

Rev. G. R. M'Millan suggested that the President read Romans xiv. This was seconded by Rev. J. Van Eaton, who remarked:

It may seem presumption in me to venture a suggestion in the midst of so much assembled age and wisdom. But if you are sincerely engaged in these services you will cheerfully accept the suggestion of the humblest disciple of Jesus. All seem disappointed here. The exercises have not met the expectations of many. I must confess that the Conference has not come up to my own feelings as to what it should be. What is the reason? What is it that arrests so often the growing interest? What is it that dampens so often the rising fervor of devotion? It is the inordinate concern about an event anticipated

in the future. Many have come charged with speeches to be delivered on some future day in connection with that contemplated event. Some have high anticipations and cannot contain them. Some have painful forebodings and cannot conceal them. It is the invasion of this anxious concern about matters in the future that disappoints us. I felt before I left home the encroachment of this deep concern. I dreaded its injurious influence upon myself in this Convention, and against it I have struggled and prayed. Now, we should leave what concerns the future of the Church in the hands of the Head of the Church. The future is God's, the present is ours. He will take care of the interests of his Church in the future; we can trust him with these interests. Why not then at once dismiss all this anxiety and just throw ourselves, heart and soul, into the duties of the present time, prostrating ourselves at the Throne of Grace—pouring out our whole hearts before God—cherishing a spirit of brotherly love—feeling that we are brethren—forbearing one another in love—praying God to keep our hearts and guard our lips, and, confiding in him, who will take care of all our interests in the future.

After which the President read the chapter above suggested.

The President read also according to suggestion from 1 Kings, viii, 37–39; also from Romans xiv. Sung Psalm xviii, 28–30, on suggestion. Prayer by Rev. Mr. Lorimer.

Read, by request, chapter xiii of 1 Corinthians.

On motion, resolved that the Convention meet at two o'clock.

On motion, it was resolved that the afternoon session of this Convention be held in the Associate Presbyterian Church, on 7th St., Pittsburgh.

Rev. H. H. Blair made some excellent remarks, but as we were engaged at the time, we could not report it.

Sung Psalm cxxxiii. Prayer by Dr. Guthrie.

Convention adjourned. Rev. J. P. Smart to preside in the afternoon. Benediction by the President.

AFTERNOON SESSION.

Two o'clock P. M. — Convention met. Rev. J. R. Doig, in absence of Rev. J. P. Smart who had been appointed, presided. Sung Psalm lxxxi, 8–10. Read chapter xv, of the gospel by John. Prayer by the Rev. Jos. Clokey.

Rev. Smart appearing, presided during the remainder of the session.

Rev. R. H. Pollock said: No sword cuts like the sword of God's own Spirit. That he thought the truth of this was felt during the forenoon exercises. "For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Approving as I do, the portions of the Scripture read and sung in the Convention this morning, I desire to turn the attention of brethren to the necessity of more humble confession of sin. It will be in this way that our hearts will be prepared to receive the blessing. It is necessary for us to dwell on our condition, if we would understand our need of being revived, and be prepared to receive it, like the earth prepared to receive the rain. Jehovah will pour out his Spirit upon those who ask him. I ask you to read the ninth chapter of Daniel, and sing Psalm xxxii, and that our prayers have a special reference to the confession of our sins.

Sung Psalm lx, 1–3. Prayer by Rev. J. Brown of Keokuk.

Rev. G. W. Gowdy requested that the Convention make "the lost sheep of the house of Israel" a special subject of prayer. He said: Though the Jews have been long cast off from being a peculiar, a holy people, because of their many aggravated sins, especially the rejection of the Messiah, yet towards them God has gracious purposes. They are "beloved for their fathers' sakes." Upon their ancestor, Jacob, the benediction was pronounced, "Cursed be every one that curseth thee,

and blessed be he that blesseth thee." History records that God has dealt with nations and the votaries of various systems of religion in accordance with the manner in which they have treated the Israelites. The infidel Frederick of Prussia had the sagacity to remark: "I have learned by the experience of ages, that no man ever touched that people, but he smarted for it." Whilst it is true that they have become "an astonishment," "a reproach and a proverb, a taunt and a curse in all places whither they have been driven," yet God has "not made a full end of them." But he has "made a full end" of their ancient oppressors. To this day, they in few countries enjoy the rights of their fellows. Many nations at the present time are incurring the divine displeasure by their evil treatment of the children of Abraham. The Church in times past has vied with the civil power in casting obloquy on the Jews. She has supposed it to be the will of heaven that they should be anathematized by her, because their ancestors had uttered the imprecation on the occasion of the crucifixion of our Lord Jesus Christ, "let his blood be upon us and upon our children." Because of her unkindly bearing towards them, God has in great measure withheld his favor. She is now beginning to perceive her error and is changing her demeanor.

The design and promises of God are that the Jews shall experience covenant mercies. In each successive generation some according to the election of grace have been led to confess Christ, and have obtained salvation by him. The time is approaching when they will as a people return and receive Jesus as their Saviour. That will be a revival period when they shall be brought into the Christian Church. Then will the Spirit be poured out in copious effusions, and all God's heritage will be reänimated and cheered. "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" The Church would secure the divine favor, would promote her own interests and the wel-

fare of the world, would honor God, show her faith in his promises and sympathy with his purposes, by cherishing a ardent zeal for the conversion of the Jews. They shall prosper who love them.

He made some interesting remarks in regard to the work going on among the Jews. He alluded to the missions to them established in the East by one branch of the Church represented in the Convention. He thought we had been neglectful in not praying for others who were absent. We had forgotten our brethren in other lands. If we only labored in behalf of the Jews, the Church would be successful. The Church of England has missionaries, colporteurs and teachers among the Jews, converted by themselves. There is one of their bishops a converted Jew. There are now twenty-eight missionary societies in the world on behalf of the Jews. A matter for encouragement was that in the city of London alone there were last year 2,500 converted Jews. There are 20,000 Jews at the present time in the world who are converted.

Read by request Psalm li.

Prayer by Rev. R. A. Pollock, Associate Reformed.

Read Isaiah, chapter xxv. Prayer by Rev. J. M'Millan, Reformed Presbyterian, (N. S.) Sung Psalm cii, 16–18. Read Isaiah, chapter lxiii. Prayer by Rev. M'Kinstry.

The hour for adjournment having arrived, the President pronounced the apostolic benediction, and the Convention finally adjourned.

XIII.—Missions of the Associate Church.

TRINIDAD MISSION.

This mission was the first enterprize in the work of foreign evangelization that engaged the attention of the Associate

Church. At a meeting of the Synod in Philadelphia, May 24, 1843, after having in the previous year sent Rev. Joseph Banks to survey the country, and having received from him a favorable report, the Synod appointed Rev. Joseph Banks and D. Gordon as missionaries to Trinidad, and resolved to use their efforts to raise three thousand dollars for missionary purposes the ensuing year; and at the same meeting they resolved to appoint a Board of Missions, which was accordingly done.

On the 14th of the following July, Mr. Banks, and Mr. Gordon with his wife and niece, Miss Margaret Ann Beveridge, set sail for Trinidad, where they arrived after a voyage of about twenty days. They chose Savanne Grande as the place of their operations. Here they erected a Church and a dwelling house, and the mission was for some time in successful operation, when Mr. Gordon was called away by death on the 24th day of December, 1844. His death was soon followed by that of Mr. G. Kerr of Allegheny, who had gone to Trinidad as a farmer, with a view to subserve the mission cause.

At the following meeting of Synod held in Xenia, May 28, 1845, Rev. John Scott was appointed by Synod to supply the vacancy occasioned by the death of Rev. D. Gordon, Mrs. Gordon and Miss Beveridge having returned. Mr. Scott remained but a short time in the field, having felt it to be his duty to return. He was accompanied by Mr. Banks.

At that meeting Mr. Banks was reäppointed, and the Board authorized to appoint a mission family in connection with Mr. Banks. Mr. Banks returned to the Island alone in the following October. Prior, however, to the meeting of the Synod in 1847, Mr. Andrew Thompson of Pittsburgh, was appointed by the Board as a teacher, and arrived at Trinidad with his wife on the 26th of June, 1847.

Prior to the next meeting of the Synod in 1848, Mr. Banks again returned to the United States. The Synod at that meeting expressed by a vote, their entire satisfaction with the past

labors of Mr. Banks, and reäppointed him to the station, and also appointed Rev. Isaac Law as an additional missionary, and nominated Messrs. John Scott, R. H. Pollock, Wm. H. Andrew, Moses Arnott, J. W. Logue, James C. Herron, J. P. Smart, and J. M. Henderson, any one of whom was to be chosen by the Board in case Mr. Law should decline the appointment. The Board during the next Synodical year, were unsuccessful in obtaining the services of another missionary.

In the meantime, Mr. Thompson returned to the United States, Mr. Banks being left alone upon the field, who at that meeting, in consequence of ill health, obtained leave to return after the expiration of six months. At the same meeting, the Board were directed to obtain, if possible, one or two missionaries. This was not done by the Board, and before the next meeting of Synod, Mr. Banks returned, the station being left in charge of the Rev. Francis Cluch, a minister of the Free Church of Scotland at San Fernando, a station seven miles distant from that of the Associate Church.

It was not until June, 1851, that another missionary set sail for Trinidad. This was Rev. W. H. Andrew. He was ac companied with his wife and sister-in-law, Miss McCall—the latter of whom went in the capacity of a teacher. This brother returned to the United States in October of the same year, leaving the mission under the care of Rev. Mr. Cluch. By the action of the Synod at its next meeting (1853), the mission was continued under the care of this brother, who labored there until some time in the next year, when he came to the United States, leaving the mission under the care of Rev. George Brodie, a missionary of the United Presbyterian Church of Scotland, in Port of Spain. Of course it could only receive the occasional services of Mr. Brodie. After some time, brother Church felt it to be his duty to resign his charge as a missionary of the Free Church of Scotland.

The mission thus being left entirely destitute, with the ex-

ception of such care as Rev. G. Brodie was able to give it, the Synod, at its meeting in May, 1855, instructed the Board of Foreign Missions to propose to the Colonial Committee of the Free Church of Scotland, a contribution of four hundred dollars annually, towards the support of such missionary as they would send to San Fernando, on condition that the one-half of his time should be given to Savanne Grande, and on the condition that the missionary would use exclusively the Scripture Psalms, and with the proviso that if at any future period it shall be the wish of the Associate Church to occupy this station exclusively, the Free Church will resign it wholly to their care. This proposition was cordially accepted by the brethren of the Free Church. It was not, however, until November, 1856, that a missionary could be obtained by them. Since that time, Rev. George Brown has been laboring under the direction of the Colonial Committee of the Free Church and the Board of the Associate Synod, and from the intelligence received from time to time, the labors of this devoted brother are productive of the most happy results. He resides at Savanne Grande, the station of the Associate Church. This mission has been an exceedingly expensive one to the Associate Synod. It has met with many reverses, and experienced many severe trials, but it is believed to have exerted a most happy influence, and has not been without special tokens of the divine favor.

CALIFORNIA MISSION.

This mission was established by the Associate Synod in 1852. The Rev. James C. Herron was appointed by the Board of Foreign Missions as a missionary to that country. He set sail with his wife and child for San Francisco, on the 19th of February, 1853, at which place he arrived on the 20th of March. He remained there, however, but a short time, and after preaching in different places in the State, he finally settled in Napa, about fifty miles from San Francisco. He there succeeded in

gathering a congregation, which after some time erected a very neat place of worship. He continued to be their pastor until January 17th, 1858, when, in consequence of his opposition to the introduction of a melodeon by the congregation into the worship of God, the relation between him and the congregation was dissolved, by what the Board regard as an illegal vote of the congregation. The congregation has since formed a connection with the Old School Presbyterian Church. Brother Herron is still in Napa, and engaged in preaching in different places in the vicinity. It is believed that he has been instrumental in doing much good there.

INDIA MISSION.

The Associate Synod, at their meeting in Pittsburgh, May, 1853, agreed to establish a mission in Hindoostan. At that meeting several persons were nominated by the Synod, from whom the Board was directed to make a selection. The Board, however, did not succeed in securing the services of any of the nominees. The Synod, accordingly, at its meeting in 1854, elected Andrew Gordon and John T. Tate. Brother Tate declined the appointment of Synod. Brother Gordon accepted the appointment, and having been previously ordained by the Presbytery of Albany, set sail on the last Thursday of September, 1854, for Calcutta. He was accompanied by his wife and child and also his sister, Miss Elizabeth Gordon, who was sent by the Board as a teacher. They arrived at Calcutta on the 13th day of February, 1855. They proceeded immediately to Saharunpur, the station occupied by the missionaries of the Reformed Presbyterian Church, by whom a kind invitation had been extended to them. There brother Gordon remained until the following August, when he proceeded to Sialkot, a city of the Punjaub, in Northern India, containing about twenty thousand inhabitants, and within a mile of the military cantonments, containing a native population of more than nineteen

thousand inhabitants. It lies about 32 deg. 30 min. north latitude, and in longitude 74 deg. 30 min. east. This place he selected as the field of missionary operations.

At the meeting of Synod in Xenia, preceding the arrival of Mr. Gordon in Sialkot, Rev. E. H. Stevenson and Mr. John Harper were appointed to proceed as missionaries to India, as co-laborers of Mr. Gordon. Mr. Stevenson accepted the appointment, and brother Harper declined it. The Board elected Rev. R. H. Hill, formerly of the Reformed Presbyterian Church, in place of Mr. Harper. These two brethren — Mr. Stevenson with his wife and child, and Mr. Hill with his wife — set sail for Calcutta on the 22d of August, 1855, and reached that city on the 22d day of January, 1856. They both proceeded to brother Campbell's, at Saharunpur. There Mr. Hill remained during the hot season, and Mr. Stevenson proceeded immediately to Sialkot. These brethren were in due time joined by Mr. Hill, at Sialkot. On the 18th of December, they were constituted into a Presbytery called the Presbytery of Sialkot. A congregation was soon afterwards organized, consisting of eleven members, four of whom were natives of India. Suitable buildings were erected, and since that time, with the ex-exception of the period of the late mutiny, when a stop was put to their operations, they have been laboring in the prosecution of their Master's work, in which they have met with much encouragement. They had, at the latest intelligence, under their care a school, in which the Scriptures are read, and all receive regular religious instruction daily. The school consists of seventy scholars in regular attendance, sixteen of whom are studying English. It is under the immediate tuition of a Christian teacher, who is a good English scholar, and was formerly a student of theology, under the direction of Rev. Mr. Hunter, a missionary of the Established Church of Scotland, who was murdered at Sialkot during the late mutiny. They have also seven orphan children, whom they are supporting and educating at the expense of

Sabbath Schools and congregations in this country. The congregation consists of fifteen persons, five being added to the eleven of whom it originally consisted, one of these five having since died. Taking all the circumstances into consideration, this mission has thus far enjoyed the smiles of the great Head of the Church, and presents very encouraging prospects of future usefulness.

XIV.—Missions of the Associate Reformed Church.

Though slow in engaging as a denomination in the work of Foreign Missions, the Associate Reformed Church has always felt a deep interest in this cause. As early as the year 1796, a large portion of this Church associated themselves with the Presbyterian, the Reformed Dutch Churches, and others, in organizing the New York Missionary Society, with special reference to the evangelization of the American Indians. And for the formation of the "American Board of Commissioners for Foreign Missions," in 1810, many of the members of this Church were liberal and active coöperators with it in spreading the gospel among the heathen.

It was not however till the year 1835, that any court of the Associate Reformed Church formally entered upon this work. In that year the Synod of New York resolved to commence missionary operations in northern India, and on the 16th of November the Rev. James McEwen, of the Presbytery of New York, set sail with his wife in the ship Charles Warren, from Philadelphia, for that field. In a few years, however, his health failed and the part which the Associate Reformed Church had in the work was given up. This was a trial, and was soon followed with petitions from various portions of the Synod for a renewal of the work.

In 1844, the General Synod of the West resolved, after much deliberation, to undertake a mission to Syria, a country endeared by many tender associations and containing a population of about 2,000,000 of people. In the autumn of that year accordingly Rev. James Barnel, of the First Presbytery of Ohio, and Dr. J. G. Paulding, a physician, were sent out with discretionary power as to the choice of their particular station. They fixed upon Damascus, a city containing about 120,000 inhabitants, of whom from 5,000 to 10,000 were descendants of Abraham; and they began their work with reference "to the Jew first and the Gentile also." Of the founding of this mission, and the departure of these brethren to it, the *Jewish Chronicle* of that year says: "It is with no ordinary degree of satisfaction that we record this most interesting fact. To the Associate Reformed Church belongs the honor of being the first body of Christians in the United States—and as yet the only body—that has sent forth these messengers of love to the 'lost sheep of the house of Israel.' It is an honor of which any Church might well be—not proud, but thankful."

This mission increased in interest, and on the 12th of December, 1850, Rev. Gulion Lansing, of the Presbytery of New York, and Rev. James A. Frazer, of the Presbytery of Michigan, sailed with their wives, in the bark Utah, from Boston for the same field. Since that time the mission has been further reinforced by the additions of Miss Sarah B. Dales, who sailed from Philadelphia September 30, 1854, to engage in the work of teaching, with special reference to Jewish females, and by Rev. John Crawford, of the Presbytery of Washington, who embarked with his wife, at New York, October 16, 1857. Dr. Alexander Hattie also went out at the same time as a physician of the mission, Dr. Paulding having felt it his duty to return to this country with his family in 1856.

In 1853, the attention of the missionary brethren having

been specially directed to Egypt, the Rev. James Barnel was detached from the mission in Damascus to establish one in Cairo. This city is the capital of Egypt. Including the suburbs of Boolak and Old Cairo, it has a population estima . . 250,000, comprising about 125,000 Mohammedans, 60,000 Copts, 3,000 to 4,000 Jews, and numerous foreigners. In this important field, Mr. Barnel was joined by the Rev. Thomas McCague, of the Presbytery of Chillicothe, who together with his wife sailed from Philadelphia Sept. 30, 1854.

In the autumn of 1857, Rev. Mr. Lansing, who had been compelled by ill health to leave the Syrian field, entered upon missionary labors under encouraging auspices in Alexandria, Egypt. This city is the great emporium of Egypt, and is one of the most important stations on the overland route to India. It lies on the Mediterranean Sea, 112 miles north-west of Cairo, with which it is now connected by railroad. It contains a population of from 80,000 to 100,000, and from its position must always be a city of wide-spread influence.

In these several missions, part of the labor of which is carried on in connection with a noble band of men from the General Assembly of the Presbyterian Church in Ireland, the Associate Reformed Church has a well organized Church, and an efficient school for boys and one for girls, in Damascus, preaching and schools in Nebk and Deir A'tega, Syrian villages not far distant, and preaching and schools also in Cairo and Alexandria, Egypt. The language chiefly used is the Arabic, and is spoken by upwards of 6,000,000 of people. The Bible, the Westminster Assembly's Shorter Catechism, and Brown's Catechism for Children, translated into Arabic, are used in the schools and freely circulated among the people. The annual expense of these missions is nearly $6,000.

OREGON MISSION.

Very soon after the organization of Oregon Territory many families from the different Reformed Churches of the States sought homes in that new and promising land upon the shores of the Pacific. The fertility of the soil, the salubrity of the climate, and the abundance of land at government prices, induced many to emigrate thither. They soon found, however, that there was one thing which they lacked, and for which all possible advantages of soil and climate could never compensate, namely, the preaching of the gospel. Petitions, therefore, were sent back to the Associate and the Associate Reformed Churches in the States, from which they had chiefly emigrated, praying for the word of life and the living ministry.

In answer to these earnest calls from the shepherdless flock in this distant land, the General Synod of the Associate Reformed Church, in 1847, appointed Rev. Wilson Blain a missionary to that interesting field. Mr. Blain accepted the appointment, and has ever since been laboring with untiring zeal in the service of his Master.

In the year 1850, Rev. Stephen D. Gager was ordained by the Presbytery of Mansfield, and shortly after dismissed by certificate to join Rev. Wilson Blain as a missionary in Oregon. He still continues to labor in that field.

The same year the subject of a mission to Oregon was brought before the Associate Synod of North America. Rev. James P. Miller and Rev. Samuel G. Ironie were appointed as missionaries. These brethren sailed from New York in 1851, and having arrived safely, entered upon the work to which they had been called. Previous to this time Rev. T. Simpson Kendall had emigrated with a company from Illinois, and after spending some time in California, located permanently in Oregon, and engaged with renewed consecration in the great work of the gospel ministry.

In 1852, Rev. David Thompson, of the Associate Church, set out with his family, by the overland route, for the same country. After a long and sad journey, having buried his wife at the Platte River, he arrived with his children, and engaged in the work to which he had consecrated himself. Although Rev. Messrs. Kendall and Thompson were not sent out nor supported by the Synod, yet they reinforced the mission which had been established and proved important auxiliaries in that wide and destitute field.

In 1852, Rev. James Worth, of the Associate Reformed Church, removed with a portion of his congregation, to the same country. The mission was farther reinforced the same year by Rev. Jeremiah Dick, of the Associate Reformed Church.

These, so far as we can learn, are all the brethren that have gone out from the Reformed Churches to Oregon; and all these brethren, we believe, still survive and are actively engaged in the service of their Master, with the exception of Rev. James P. Miller, who perished in a steamboat explosion a few years after he entered the Territory. Truly God's way is often in the sea and his paths in the great waters.

In accordance with the recommendation of the General Synod, Messrs. Blain, Gager, Worth and Dick organized in 1852, the Presbytery of Oregon. About the same time a correspondence was opened between these brethren from sister Churches in the States with reference to organic union. Far from their former brethren, and surrounded upon all hands by the enemies of truth, they felt that it was impossible to maintain separate organizations. Interest, duty and affection all demanded that they should march forth under one banner. Accordingly, in 1852, these brethren came together under the title of the United Presbyterian Church of Oregon. This act was ratified by the General Synod of the Associate Reformed Church in 1853.

With regard to the present condition of the Church in Oregon we can say nothing. Doubtless they have both lights and

shadows, as in the other portions of the Church. Few and far away, they should be remembered in our prayers. We hope ere long to hail them as brethren under our common banner.

XV.—Theological Seminaries.

THEOLOGICAL SEMINARY AT NEWBURGH.

The first step towards the founding of a Theological Seminary, was taken by the Associate Reformed Church in 1796. In this year, the Synod passed an act to establish a Synodical Fund, the object of which was to support a Professor of Theology, and to assist pious youth having the ministry in view. The plan is fully explained in a letter to the members of the Associate Reformed Church, which, though published anonymously, was written by Mr. (afterwards Dr.) J. M. Mason of New York. To show the vast importance of the scheme, the author of the letter observes:

"1. As teaching is not the talent of every man, so, directing the studies and forming the minds of youth for the duties of the pulpit, is not the talent of every minister. This requires a peculiar turn. Many excellent preachers want the qualification of a theological professor.

"2. To natural aptitude to teach, must be added a spirit of inquiry more accurate and various than belongs to the ordinary habits of ministerial life.

"Whoever expects to fulfill, in all its parts, the duty of a teacher of divinity, must be devoted to it.

"4. Most ministers do not possess the literary means indispensable to the office. A selection of books competent to the usual course of sermons, will not suffice a professor of theology.

Without access to others, rare and costly, he will be poorly furnished for the duties of his chair."

No further Synodical action was had upon this subject until 1801. The delay, however, is not surprising, in view of the novelty as well as the importance of the enterprise, and the limited resources of the Church at that time. In 1801, the question of erecting a Seminary was taken up by the Synod, in connection with the inquiry, How shall we supply the numerous and increasing vacancies with a qualified ministry? During the colonial times, the Churches under the care of Synod obtained their pastors from Britain; but it had long been manifest that if the Church expected to grow, she must have a ministry of American birth and education. Accordingly, at the session of Synod in 1801, the whole subject was referred to a committee consisting of Messrs. Dobbin, Kerr and Young. In their report, which was adopted, they recommended that a minister be sent to Britain, as the agent of Synod, to solicit funds and books for a Theological Seminary. After solemn prayer for Divine guidance, the Rev. John M. Mason was chosen for this mission. He sailed from New York, 29th July, 1801, and was absent nearly a year, during which he visited the principal cities of England and Scotland, and succeeded in raising about $5,000. His efforts were warmly seconded by those eminent philanthropists, William Wilberforce, John Thornton, Joseph Hardcastle, Charles Grant, by the venerable Dr. John Erskine, one of the ministers of old Grey Friars Church, Edinburgh, by Drs. Hall and Peddie of the same city, by Dr. Henry Hunter and Dr. Waugh of London, by Lady Maxwell, Lady Glenorchy, William Murray of Polmaise, Ewing McLae, Esq., and many others, whose names deserve honorable notice in a full history of the Seminary. The report of Dr. Mason will be found, with the accompanying documents, in the printed minutes of the Synod, 1802, though it should be mentioned that his mission to Britain continued to yield valuable fruits for many years after

his return home. Most of the funds thus collected were expended by Dr. Mason in the purchase of a very valuable library.

The final steps towards the establishment of a Theological Seminary, were taken by the General Synod of the Associate Reformed Church, met at Greencastle, Pennsylvania, in 1804. New York was fixed upon as the place, and Dr. Mason was elected Professor of Theology. The Constitution of the Seminary, which had been drawn up by Dr. Mason, at the request of Synod, was not actually adopted until the succeeding year. It provided that:

"1. The Scriptures themselves shall be the great subject of study. 2. The period of study shall be four years, and the session shall continue for seven months."

The first Board of Superintendents consisted of the Rev. Robert Annan, J. McJimpsey, Drs. A. Proudfit, J. Grey and J. Lawrie, and they formally opened the first session of the Seminary on the first Monday of November, 1805. Eight students were in attendance during this session. Application was made to the Legislature of New York in 1806, for a charter of incorporation, but it was refused, mainly on account of the obnoxious political opinions of Dr. Mason. If he had deferred to the advice of some of his friends, and had left the affair in other hands, or if the application had been made to the Legislature of Pennsylvania, as many members of Synod wished, the result would probably have been very different, not only to the Seminary, but to the Church herself.

In 1809, the Rev. James M. Mathews, subsequently D.D., and Chancellor of the New York University, was chosen Assistant Professor of Biblical Literature and Church History. He discharged the duties of the office until 1817, when he resigned. Dr. Mason labored as principal Professor from 1805 till 1820, when the loss of health compelled him to resign. The Rev. Dr. Alexander Proudfit was chosen in 1820, but he held

the office only during a single session. In 1821, the Synod finding it impossible to fill the chair, or to obtain funds for the support of the Professors, resolved that it was "expedient to suspend the operations of the Seminary, until the Head of the Church open the way for more efficient effort;" and the students were "permitted to prosecute their studies under the direction of any minister of the Associate Reformed Church."

For eight years the institution remained in this suspended state, but at length, in 1829, the Synod of New York determined to make a vigorous effort for its revival. Newburgh was fixed upon as the place, and the Rev. Joseph McCarroll, D.D., was chosen as the Professor of Theology. In the following year, measures were taken for the recovery of the library and funds removed to Princeton in 1822, which were ultimately successful. In 1835, the Synod resolved to render the Seminary at once more permanent and useful, by the erection of a suitable edifice. The undertaking was a great one, to many it seemed an impossible one, but it was effected, and for years past the Seminary edifice, capable of accommodating a large number of students, has been one of the ornaments of Newburgh. At the same time a successful application was made to the Legislature of New York for a charter of incorporation. The Seminary edifice above mentioned was begun in 1837, and was finished in May, 1839. It is surrounded by ample grounds, and occupies one of the most commanding positions on the banks of the Hudson.

In 1838, the Rev. J. Forsyth, Jr., was appointed Assistant Professor of Biblical Literature, and held the office until 1845. From that time until 1853, Dr. McCarroll was sole Professor. In the last named year, the Constitution of the Seminary was revised, and the duties of instruction were divided between the Rev. Dr. McCarroll, Professor of Systematic and Pastoral Theology, and Rev. Dr. Forsyth, who had been chosen Professor of Biblical Literature, Church History, etc.

LIST OF STUDENTS.*

*John Lind.
James M. Mathews, D.D.
*George Stewart.
*George Buchanan.
*William M. Murray, D.D.
*James M. Chord.
*John X. Clarke.
*Samuel Crothers, D.D.
*Robert Reid, D.D.
*James Galloway.
*Ebenezer K. Maxwell.
*Teunis A. VanVechten.
*Thomas White.
*John M Duncan, D.D.
*Robert B. McLeod
Arthur J. Atansbury.
*John Campbell.
†*William Logan.
*John M. Farland.
*Charles McLean.
Samuel Findlay, D.D.
Joseph Lowrie.
†James Pringle.
William Taggart.
*Joseph Wallace.
†*William Wallace.
Thomas Warner.
Jacob VanVechten, D.D.
Allan D. Campbell, D.D.
George Duffield, D.D.
†John W. Grier.
Eleazar Harris.
*Nicolas Jones.
*John Knox, D.D.
*Charles Strong.
*Paschal N. Strong.
Joseph McElroy, D.D.
John T. Pressly, D.D.
†*James Veech.
Albert Amaman.
*Mathias Buren.

†James Christie, D.D.
*John E. Miller.
†*Benjamin Allen.
Hugh M. Boyd
†George Junkins, D.D.
Robert McCartee, D.D.
David McDill, D.D.
*Samuel P. Magaw.
†*Samuel Kissan.
William W. Phillips, D.D.
†*Thomas Gifford, Jr.
William Boyse.
†Peter J. Dunlop.
Chester Long.
James Lowry.
*Abram O. Stansbury.
*Dillon C. Beebee.
Robert Steele, D.D.
†Loring D. Dewey.
John Graham, D.D.
Donald C. McLaren, D D.
†Hattuck Shaw.
†William R. Dewitt D.D.
*James C. Crane.
†Bernard Gallagher.
*William Nesbit.
James Otterson.
*Alden D. Piper.
Henry S. Wilkin.
†Aratus Kent.
James J. Murray.
†Thomas M. Strong, D.D.
John H. Leggett.
Isaac A. Van Hook.
†*Walter Monteith.
*James Arbuckle.
*James Dinwiddie, D.D.
*James Baber.
Isaac Ferris, D.D.
William S. Heyer.
Joseph McCarroll, D.D.

†John B. Steele.
†John W. Sweeny.
†Thomas Vernon.
†*David Carson.
†*James Johnson.
†*Thomas McAulay.
†William McJimsey.
†William Curry.
†Garret Conrey.
†*M. L. Fullerton.
†George Mairs.
†*John W. McJimpsey.
†Samuel Centre.
†*Alexander Sharpe, D.D.
†*James Beveridge.
*Thomas C. McLawry.
Alexander Proudfit.
†John Forsyth, Jr , D.D.
*David L. Proudfit.
Robert B. VanKluck, D.D.
William McLaren.
Andrew Johnston.
*William A. McKinney.
John D. Gibson.
*Joshua P. Spalding.
*Samuel Topping.
†*James H Mairs.
John Skellie
John B Dales, D D.
†Lewis C. Lockwood.
James Campbell.
Clark Irving.
†John Donaldson.
Herman Douglass.
†William Walsh.
Thomas T. Framington.
Joseph Kimball.
†John J. Walsh.
Peter C. Robertson.
†Adam Craig.
Stephen D. Gager.

*This list includes the names of those who attended, and those who did not, the whole course. The latter are indicated by a †, those deceased by a *.

†Lucius Gibbs.
†Francis Beveridge.
†Calvin McKinney.
†William C. McLaren.
Donald C. McVean.
†John Gilmore.
Peter D. M. Nab.
†George Walsh.
James S. Cowper
Archibald H. Sloat.
William Christy.
Gulian C. Lansing.
William C. Somers.
Joseph McNulty.
†Joshua S. Kimball.
William B. Short.
George M. McEachron.
John Crawford.
†John McNulty.
†*Asa Ramsay.
*Jonathan Gillespie.
Alexander McWilliams.
George Patton.
James McLaughlen.
John Anderson.
†*Alexander T. Niven.
†Thomas F. Boyd.
†Joseph Boyd.
†S. C. Boyce.
†Joseph Walker.
†J. H. Beyson.
J. L. Clark.
John Edgar.
†Samuel Johnson.
Alexander Adar.
†D. C. McLaren.
†W J. Robertson.
†Alexander Jack.
Thornton M. Niven, Jr.

Whole number—162.

ASSOCIATE REFORMED THEOLOGICAL SEMINARY AT ALLEGHENY CITY.

"The priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of Hosts." The importance of a pious and well educated ministry cannot be too highly estimated. And experience seems to have demonstrated to the satisfaction of the Christian Church generally, that a Theological Seminary is a most efficient means to secure this desirable result. Accordingly, at a very early period in her history, we find the Associate Reformed Church engaged in active efforts to provide for the thorough education of those who were destined to the holy ministry. At the first meeting of our General Synod, at Greencastle, in the year 1804, it was resolved to establish a Theological Seminary in the city of New York; and the Rev. John M. Mason, D. D., was chosen Professor. For the want of adequate support, the operations of this institution were suspended in the year 1821.

In consequence of dissatisfaction with the proceedings of our General Synod, the Churches in the west, which at that time constituted the subordinate Synod of Sciota, resolved to withdraw from the jurisdiction of that body in the year 1820, and form themselves into a separate independent Synod, under the

title of the "Associate Reformed Synod of the West." The attention of this Synod was early directed to the subject of making provision for the theological training of her sons who were candidates for the sacred office. And accordingly, in the year 1825, it was resolved to establish a Theological Seminary under the care of this Synod in the city of Pittsburgh; and the Rev. Joseph Kerr was chosen Professor. The term of study, at the original establishment of the Seminary, comprehended three sessions, each session including four months in the year, and commencing on the first Monday of December in each year. During the remainder of the year, while not attending upon the exercises of the Seminary, the student is expected to prosecute his studies under the direction of his Presbytery.

In accordance with the resolution of Synod, the Seminary was opened in the month of December, 1825, under the direction of Dr. Kerr. This valuable man continued to discharge the duties of his new station with great acceptance and advantage to the Church for four years. But, in his mysterious providence, the Head of the Church was pleased to remove by death, this able minister of the New Testament, on the 15th of October, 1829.

The Seminary being thus suddenly and unexpectedly deprived of the services of her efficient Professor, a meeting of the Presbytery of Monongahela, in whose bounds the institution is located, was called to provide for the emergency. The Presbytery directed her own students to prosecute their studies under the superintendence of the Rev. Mungo Dick. Accordingly, these students, together with those of other Presbyteries who thought proper to do so, repaired to the residence of Mr. Dick, under whose instructions they prosecuted their studies during the following session.

At the subsequent meeting in October, 1830, the Synod not being prepared to elect a permanent Professor in the Theological Seminary, the Rev. Mungo Dick was appointed to this office pro tempore. And in the meantime the Rev. Alexander Por-

ter, the Rev. William Wallace, and Mr. William Templeton, were appointed a committee "to correspond on the subject of a stated Professor for the Theological Seminary, in order to ascertain the most suitable character or characters for appointment; the probability of acceptance, and the means that may be relied on for the permanent support of the institution and its Professor; and that they report to Synod at their next meeting the information they may have obtained, with their opinions of the measures to be adopted in relation to the subject."

At the meeting of Synod in Pittsburgh, October 19, 1831, this committee presented their report, of which the following is an extract:

The committee appointed by a resolution of Synod, at its meeting in Chillicothe, on the 3d day of November, 1830, to correspond on the subject of a stated Professor for the Theological Seminary, in order to ascertain the most suitable person or persons for appointment, the probability of acceptance, and the means that may be relied on for the permanent support of the institution and its Professor, now beg leave to submit the following report:

The first branch of the resolution directs the committee to inquire respecting the most suitable person to be appointed Professor of Theology. And here the committee will remark, that when we take into view the disrepute into which the doctrines of the Reformation are now rapidly falling; the popular nature of the errors which are spreading their destructive influence through the Church of Christ in an extensive degree; and the readiness with which the human mind embraces and endeavors to propagate those sentiments, which are most likely to receive the favor and applause of the multitude; we deem it of the utmost importance that a Professor should be chosen whose mind is well established in the doctrines of the Reformation, and who would sedulously guard the minds of the students under your care from falling into the current of those errors.

Popular talents as a preacher are also desirable in a Professor of Theology, so that the students may have the benefit of a correct model to copy after in their public exercises.

Aptness to teach, or ease in communicating the knowledge he possesses to others, is also requisite in a Professor; and if he has had experience in teaching, it will be a particular advantage to him.

Your committee believe that the Rev. John T. Pressly, of South Carolina, does possess the foregoing qualifications in a good degree; and although

there may be other ministers belonging to the Associate Reformed Church quite as well qualified as Mr. Pressly, yet as the committee believe that the appointment of Mr. Pressly would give the most general satisfaction to the different sections of the Church; and as much of the usefulness of a Professor will depend upon his being thus acceptable, your committee have thought proper to recommend him to Synod as a suitable person to fill the Professor's chair.

But what probability is there that Mr. Pressly will accept the offer should it be tendered to him by Synod? The answer to this question will form our report on the second branch of the resolution.

Mr. Pressly was written to by the committee, strongly urging him to attend your meeting this fall. He has, though not without expressing strong reluctance, complied with the invitation, and is here. The committee have, at their own instance, had an interview with Mr. Pressly on the subject, and they feel warranted in saying that they believe he will accept if appointed.

It may be proper here to remark that the individual named in this extract had been some time before appointed Professor of Theology in the Synod of the South, and had under his pastoral care one of the largest and most valuable congregations in that Synod. Between him and his pastoral charge, there existed a mutual and tender attachment, which had been uninterrupted during a period of fourteen years. It was, therefore, with extreme difficulty that his mind was brought to the conclusion that he could consistently with duty change the field of labor. It was, consequently, very distinctly made known to his friends with whom he corresponded on the subject, that something like a unanimous election would be indispensably requisite to relieve his mind from perplexity, and satisfy him that it was the will of his Master that he should enter upon this new service.

In the afternoon of the day on which the report of the committee was presented, their resolution with regard to the appointment of a Professor was taken up. The resolution is in these words:

Resolved, That the Rev. John T. Pressly be and he hereby is appointed Professor of Theology in the Theological Seminary in Pittsburgh, under the superintendence of this Synod.

The resolution was adopted without a dissenting voice. The venerable father, Rev. Matthew Henderson, who was seated by the clerk's table, and who manifested a deep interest in the result, arose, and addressing the Moderator, desired that the clerk should make a record of the unanimity of the vote, in accordance with the fact; which was accordingly ordered. The condition of his acceptance having been thus unexpectedly to himself complied with, the Professor elect was compelled to accept the appointment, because he could not consistently with a sense of duty decline.

After signifying his acceptance of the office, the Professor returned to South Carolina, dimitted his pastoral charge, prepared for removal with his family to his new field of labor, and arrived in Pittsburgh on the 5th of January, 1832. Immediately after his arrival, he entered upon the discharge of his duty, and found thirteen young brethren ready to engage in their studies under his direction.

Shortly after the close of the first session in the Seminary, the Professor received a call from a small congregation in the city of Allegheny, which had been recently organized. This call was accepted, and a pastoral charge has ever since been connected with the professorship. Since the formation of this pastoral relation, the operations of the Seminary have been conducted in the city of Allegheny. During the first four sessions subsequent to the election of the senior Professor, the superintendence of the Seminary devolved upon him exclusively.

At a meeting of Synod, in 1835, the Rev. Moses Kerr was appointed Professor of Ecclesiastical History and Church Government, the duties of which office he performed for one session. But at the meeting of Synod the following year, Mr. Kerr being appointed to an important missionary station in Cincinnati, the senior Professor was again left alone in the charge of the Seminary. In this situation the Seminary remained until the year 1843, when the Synod established three Professorships in

the institution: A professorship of Theology—Didactic, Polemic and Pastoral; a Professorship of Biblical Literature and Criticism; a Professorship of Ecclesiastical History and Church Government. At the same time, the Rev. James L. Dinwiddie, D.D., was appointed Professor of Biblical Literature and Criticism; and the Professorship of Theology was assigned to the senior Professor. It being inconvenient for the Synod at that time to fill the chair of Ecclesiastical History and Church Government, the Professor of Theology, at the request of Synod, attended to the duties connected with that department.

Dr. Dinwiddie engaged most assiduously in the discharge of the duties of his new station, and the Church was rejoicing in anticipation of the happy consequences of her judicious selection of a Professor. But it pleased God, in his mysterious Providence, to lay his afflicting hand upon his servant, and about the middle of the third session after he entered upon the discharge of the duties of his Professorship, Dr. Dinwiddie was wholly disqualified for rendering any further service to the Church.

By this dispensation, the senior Professor was once more left alone in the charge of the Seminary, and on him were devolved the duties connected with the three Professorships in the institution. In this situation he remained until the meeting of Synod in 1847. At this time the Rev. Alexander D. Clark, President of Franklin College in New Athens, Ohio, was elected Professor of Ecclesiastical History and Church Government, upon the discharge of the duties of which office he entered at the commencement of the session in 1848.

At the meeting of Synod in 1851, Rev. D. R. Kerr was elected Professor of Ecclesiastical History and Church Government.

Until recenly, the Seminary had no buildings of its own, and was indebted to the liberality of the senior Professor's congregation for the use of rooms in the basement of their Church. But through the kindness of Mr. Thomas Hanna, a ruling elder of

the First Associate Reformed Church, Allegheny, who during his life was a most efficient friend of the Seminary, the institution now possesses a building of its own. In his last will, this most excellent man left an important legacy to be appropriated by a specified committee, "to any or different objects of benevolence, that they, or a majority of them, in their judgment may think calculated to do the most good, not overlooking the wants of the Theological Seminary in Allegheny." A portion of this legacy has been appropriated by the committee, to the purchase of a desirable lot, on which a commodious and substantial building has been erected for the accommodation of the Seminary. The building is 65 feet front and 55 feet deep. On the first floor are two spacious lecture rooms, with a wide hall running through the building. On the second floor, there is a very convenient chapel sufficiently large to contain three hundred and fifty persons, and a spacious, well lighted room for the library. Thus, in the kind Providence of God, the Seminary which hitherto had not a place on which to rest the sole of her foot, now enjoys the use of a building as well suited to our purpose as could be desired. And for this necessary accommodation we are indebted to the benevolence of one whose name deserves to be held in everlasting remembrance.

The library, though not large, numbering only about two thousand volumes, is yet select and valuable. And in consequence of various bequests left by friends of the institution, the means are now in our possession which will enable us to enlarge the library to an extent which will meet all necessary demands.

The term of study in the Seminary at present is four years; there being one session of five months in each year, commencing on the first Monday in November. During the whole course the Bible is our text-book. The grand design of every exercise in the Seminary is to lead the student to a correct understanding of the lively Oracles, and to enable him to acquire the faculty of unfolding the truths of the Bible plainly and intelligibly to

others. It is not the object of the instructors to communicate a large amount of knowledge, but to aid the student in the investigation of truth for himself; that thus knowledge may be acquired as the fruit of his own labor. The following outline of the course of study and the laws for the government of the institution, adopted by the Synod, will give a general view of the manner in which the course of instruction is conducted in the Seminary:

COURSE OF STUDY.

1. The reading and critical investigation of the Sacred Scriptures, in the Hebrew and Greek languages, shall occupy a prominent place in the whole course. Every thing included under the head of Biblical Antiquities, Natural History, Chronology and Sacred Geography, shall here be introduced. The great design of this branch of theological study shall be to qualify the student for the correct and perspicuous interpretation of the Sacred Text.

2. The study of the doctrines of the Bible in systematic order. In this department the attention of the student shall be occupied with every thing included under the heads of Didactic and Polemic Theology. Here the first subject of inquiry shall be, what are the doctrines of the Holy Scriptures as exhibited in our ecclesiastical standards, and what their connection and dependence? The great object in this branch of study shall be to qualify the student for holding forth the faithful word, and to enable him by sound doctrine both to exhort and to convince the gainsayers.

3. The careful examination of the history of the Church of Christ from its first establishment till the present time. Here the attention of the student shall be directed to the origin and progress of the Church, the ordinances of religious worship, and the corruptions, whether of doctrine, worship or government, which have been at different times introduced into the Church. The principal design in this department shall be to enable the student to know how he ought to behave himself in the house of God, which is the Church of the living God, the pillar and ground of the truth.

LAWS FOR THE GOVERNMENT OF THE INSTITUTION.

1. Particular attention shall be paid to the cultivation of practical godliness. For this purpose, not only shall the student attend to the devotional exercises of the closet and of the family with whom he may reside, but shall likewise attend punctually the meetings of his fellow students for social worship, and also some place of public worship on the Lord's Day.

2. Regular and punctual attendance shall be given to all the exercises for improvement connected with the Seminary; nor shall any student be

absent on any occasion without being able to assign to his instructor a satisfactory reason.

3. No student shall, while connected with the Seminary, defend, or endeavor to propagate any doctrine inconsistent with the received standards of the Associate Reformed Church.

PRESENT FACULTY.

JOHN T. PRESSLY, D D., Professor of Theology—Didactic, Polemic and Pastoral.

Rev. A. D. CLARKE, D.D., Professor of Biblical Literature and Criticism.

Rev D. R. KERR, D.D., Professor of Ecclesiastical History and Church Government.

CATALOGUE OF STUDENTS

Who have entered the Seminary since its Organization, in 1825.

1825.

*Samuel F. Smith, Cochranton, Pa.
John Stark, Middletown, Pa.
*Wm. Wallace, D.D., Canonsburg, Pa.

1826.

Samuel C. Baldridge, Princeton, Ia.
*John Dickey, Allegheny Co., Pa.
*James Reynolds, Preble Co., Pa.
Benjamin Waddle, New Concord, O.
James Worth, Spring Hill, Ia.

1827.

Henry Connelly, Newburg, N. Y.
*Joseph R Kerr, Pittsburgh, Pa.
Hugh Parks, St. Clairsville, O.
Robert Stuart, Eckmansville, O.

1828.

*Moses Kerr, Pittsburgh, Pa.
*A. S. Fulton, Pittsburgh, Pa.

1829.

John E. Heanon, Cumberland Co., Pa.
*James N. Gamble, Logan Co., O.
James Shields, Mexico, Pa.

1830.

William Boyce, Richmond, Ind.
N. C. Weed, Northampton, Ill.

1831.

*Andrew Bower, Philadelphia, Pa.
William Findley, Prospect, Pa.
*John L. Dinwiddie, Pa.
*Johnston Welsh, New Athens, O.
*J. G. Witherspoon York Co., S. C.
*Stephen L Haft, Sharon. O.
*Jeremiah Morrow, Warren Co., O.
James C Porter, Little Rock, Ill.
Sam'l Taggart, West Middletown, Pa.

1832.

*William Burnett, Pa.
*James Caskey, Ripley, O.
J. N. Gamble, Logan Co., O.
Robt. Gracy, 4th Church, Pittsburgh, Pa.
*M. B. Johnston, Cumberland Co , Pa.
Robert M'Elroy, Darlington, Pa.
Matthew M'Kinstry, Juniata Co., Pa.
*Joseph Osborn, Turtle Creek, Pa.

1833.

James R. Bonner, Dayton, O.
John H. Bonner, Wilkinsburg, Pa.
J. G. Fulton, Freeport, Pa.
W. R. Hemphill, Due West, S. C.
James Prestley, New York City.
John Neill, Mt. Jackson, Pa.
*James F. Sawyer, Warren Co., O.
Thomas Turner Georgia.
William Turner, Bloomington, Ia.
J. D. Young, Lawrenceville, S. C.
John Wilson, Tipton Co., Tenn.

1834.

Joseph Caldwell, Missionary to India.
William Lorimer, Richmond, O.

*Joseph M'Creary, Abbeville Dist., S. C.
Robert M'Cay, Chester District, S. C.
John C. Steele, Manchester, Pa.

1835.

Jos. S. Buchanan, West Alexandria, Pa.
Wilson Blain, Missionary to Oregon.
John Ekin, D D., 1st Church, Pittsb'g, Pa.
John Freetly, Oquawaka, Ill.
James Greer, Noblestown, Pa.
*Thomas Mehard, New Castle, Pa.
Alexander Miller, Ohio.
*Wm. Laughridge, Mansfield, O.
John M. Galloway, Steubenville, O.
John N. Pressly, Lafayette, Ia.
Richard Gailey, Hastings, O.
*Thomas L. Speer, Washington, Pa.
Joseph Thompson, Lockport, Ia.
*James Walker, Canonsburg, Pa.

1836.

J. H. Buchanan, Cedarville, O.
W. G. Canders, Westmoreland Co., Pa.
*J. M'Clure, Allegheny Co., Pa.

1837.

W. P. Breaden, Coultersville, Pa.
E. B Calderhead, Gratiot, O.
J. M. Dick, Missionary to Oregon.
J. J. Findley, Waterford, Pa.
W. T. Findley.
J. M. Gordon, Illinois.
D. R Kerr, D.D., Prof. A. R. Seminary, Allegheny City, Pa.
C. T. M'Caughan, Sidney, O.
J. M'Gregor, Allegheny Co., Pa.

1838.

*J. J. Buchanan, Allegheny City, Pa.
*William Caskey, Adams Co., Pa.
H. L. Forsythe, Fairview, Ohio.
J. Gilmore, Ohio.
J. M. Graham, New York.
W. M. Graham, Virginia Grove, Iowa.
*J. F. Kerr, Oswego, Ia.
J. S. McCracken, Kenton, O.
J. H. Pressly, Erie, Pa.
D. F. Reid, Keene, O.
G. Wilson, Ohio.
A. C. Wright, New York.

1839.

David Carnahan.
Samuel Findley, Jr.
D. B. Jones, Springfield, Mass.
N. B. Nelson, Pittsburgh, Pa.
R. W. Oliver.
J. H. Peacock, Mt. Vernon, O.
J. B. Scouller, Cuylersville, N. Y.
Samuel Wallace, Bel efontaine, O.
A. Young, D.D., Prof. A. R. Seminary, Oxford, O.

1840.

R. A. Brown, New Castle, Pa.
A. D. Clark, D.D., Prof. A. R. Seminary, Allegheny City, Pa.
Joseph Buchanan, Steubenville, O.
Thomas Calahan, Hancock Co., O.
*J. W. Duff, Blairsville, O.
John Dick, Kittanning, Pa.
H. H. Johnson, Dayton, O.
John S. Pressly. Abbeville Dist., S. C.
*Ebenezer Palmer, Carrolton, O.
J. K. Riddle.
R. G. Thompson, Plymouth, O.
*John Walker, Washington, O.

1841.

*James Buchanan, Lancaster, O.
William Carlisle, Chanceford, Pa.
R. D. Harper, Xenia, O.
*Jonathan Herron, Allegheny City, Pa.
Alex. Pattison, New London, Iowa.
David Pressly, Starkville, Miss.
J. Y. Scouller, Fairhaven, O.

1842.

John G. Brown, 2d Church, Pittsburg, Pa.
D. S. Cochran, Ellisville, Ill.
W. H. Jamieson, Highlandtown, O.
W. T. M'Adam.
Isaac N. M'Laughlin, Virginia.
*J. P. Pinkerton, Fairhaven, O.
Joseph D. Steele, Bourbon Co., Ky.
*Walter Steele.
H. H. Thompson, Sugar Creek, Pa.
M. H. Wilson, Jacksonville, Pa.

1843.

R. Armstrong, 2d Church, Phila., Pa.
S. W. Clarke, Calcutta, O.
John M'Clean, New Brighton, Pa.
D. H. Pollock, Connellsville, Pa.
A. G. Shafer, Bakerstown, Pa.

1844.

*S. P. Berry, Monroe, O.
J. C. Campbell Paris, Pa.
J. H. Fife, Mount Pleasant, Pa.
*James Greer, Jr., Allegheny City, Pa.
Samuel Jameson, Elizabeth, Pa.
Leander H. Long.
*Thomas M'Cague, Ripley, O.
W. S. M'Laren, Caledonia, N. Y.
Randall Ross, Sharon, O.
Robert W. Brice, Fairfield Dist., S. C.

1845.

William Dalzell, Davenport, Iowa.
W. C. Jackson, Washington Co., Pa.
W. A. Mehard, New Wilmington, Pa.
S. Patterson, Darlington, Pa.
Joseph White, Prof. Richmond College, O.

1846.

G. D. Archibald, Cincinnati, O.
J. K. Andrews, Antrim, O.
Matthew Bigger, New Concord, O.
*W. J. Brown, Augusta Co., Va.
John Bryson, Sewickly, Pa.
*John Chambers, Pittsburgh, Pa.
*Vincent Cockins, Pittsburgh, Pa.
John D. Glenn, Murray, Ind.
James Golden, Carrollton, O.
Robert Henry.
James Kelso, Antrim, Pa.
Samuel Kerr, Allegheny City, Pa.
J. T M'Clure, Wheeling, Va.
W. G. Reed Edinburg, Pa.
J. S. Robertson, Monroe, O.
W. M. Sharpe, Abbeville Dist., S. C.
J. R. Sturgeon, Noblestown, Pa.
J. R. Warner, Chambersville.

1847.

James Borrows, New Concord, O.
John Coman, Claysville, O.
John L. Craig, Princeton, Ind.
W. R. Erskine, Oquawka, Ill.
*A G. Fergus, Elizabeth, Pa.
Wm. M'Millan, Remington, Pa.
*Paul B. Sherrard, New Concord, O.
J. R. Walker, Spring Hill, Ind.

1848.

Matthew Clarke, Indiana, Pa.
T. M. Cunningham, St. Louis, Mo.
*Samuel Dougan, Pittsburgh, Pa.
T. Drennen, Whitestown, Pa.
S. M. Hutchison, Barlow, O.
James Forsythe, Mt. Vernon, O.
H H. Hervey, Tarentum, O.
*William Hixon, Mt. Pleasant, O.
E. M'Caughey.
H. C. M'Farland, Finleyville, Pa.
George Ormond, Birmingham, Pa.

1849.

George C. Arnold, 3d Church, Phila., Pa.
*John B. Clarke, Washington, O.
J. R M'Calister, York Co., Pa
Thos. H M'Ewen, West Middlesex, Pa.
James K. M'Knight, Bloomerston, Ia.
A. G. Wallace, M'Keesport, Pa.
James Duncan, Cambridge, O.

1850.

D. D. Christy, Butler, Pa.
*R. N Dick, Brush Valley, Pa.
P. H Drennen, Elizabeth, Pa.
James Given, Bakerstown, Pa.
Samuel Glover, Peoria, Ill.
*James M. Gorsuch, Hookstown, Pa.
John Jamison, Middletown, Pa.
Thomas Love, Waterford, Pa.
Robert M'Watty, Mercer, Pa.
C. K. Potter, Fayette, Pa.
Samuel F. Thompson.
Samuel F. Vanata, Washington, Iowa.
*W. W. Waddle, Wheeling, Va.
D. A. Wallace, Boston, Mass.
R. H. Young, Allegheny City, Pa.

1851.

Oliver Catz, Antrim, Pa.
Wm. G. M'Creary.
W. C. M'Cune, 2d Church, Cincinnati, O.
J. R. Brown, Preble Co., O.
D. L. M'Dill, Preble Co., O.

1852.

J. Armstrong. Leesburg, Pa.
D. C. Bradford, West Alexander, Pa.
R. S. Campbell Claysville, O.
J. C. Greer, Murraysville, Pa.
William Johnston, Washington Co., O.
Benjamin K. Ormond, Birmingham, Pa.
Joseph Walker, Antrim, O.
David Paul, Urbana, O.

1853.

A. B. Beamer, Monroe Co., Va.
R. K. Campbell, Cherry Valley, Pa.
*A. J. Elliott, Allegheny Co., Pa.
W. Lan is M'Connell, Canonsburg, Pa.
S. E. M'Kee, Allegheny Co., Pa.

1854.

A. P. Bell, Antrim, O.
Thomas F. Boyd, New Concord, O.
Joseph Boyd, Chancefort, Pa.
J. C. Boyd, Latrobe, Pa.
Alex. Calhoun, Savannah, O.
William Cook, Wheeling, Va.
J. W. Findley, Auburn Mo.
James Hagerty, Allegheny City, Pa.
Add. Henry, Allegheny Co., Pa.
A. Lowman, Kent, Indiana Co., Pa.
R. A. M'Ayeal, Madison, Pa.
J. Sculler M'Culloch, Big Spring, Pa.
F. M. Proctor, Lexington, O.
J. E. Taylor, Courtney, Pa.
J. D. Walkinshaw, Saltsburg, Pa.
J. H. Young, Pittsburgh, Pa.

1855.

J. D. Chisolm, Black's Locks, S. C.
James A. Clark, New Athens, O.
J. M. Johnson, New Alexandria, Pa.
William M'Elwe, Philadelphia, Pa.
W. S. Moffatt, Troy, Tenn.
J. C. Nevin, New Sheffield, Pa.
Marcus Ormond, Birmingham, Pa.
J. L. Robert on, Steubenville, O.
Jonathan Stewart, Xenia, O.
William G. Waddle, New Concord, O.

1856.

Thomas Andrews, Locust Hill, Pa.
Thomas F. Baird, Washington, O.
S. C. Ewing, Irwin's Station, Pa.
J M. Jamison, Blairsville. Pa.
W. A. M'Connell, Mansfield, O.
A. R. Macowbrey, New York.
W. J. Robinson, Argyle, N. Y.
J. H. Timmons, Triadelphia, Va.

1857.

J. H. Adair, Indiana, Pa.
W. M. Claybaugh, Oxford, O.
W. R. Hutchinson, Oxford, Pa.
David S. Little, Service, Pa.
Samuel C. Marshall, New Concord, O.
l aFayette Marks, East Liverpool, O.
James McRea, Middletown. O.
R. M. Patterson, Kittanning, Pa.

*Deceased.

Total	273
Deceased while in the M nistry	35
Deceased while Students	13

ASSOCIATE THEOLOGICAL SEMINARY.

Historical Sketch.—We are not, at present, in possession of such materials as would be requisite in giving a minute detail of the early history of the Associate Theological Seminary. It is a subject which appears to have engaged the attention of the Church at an early period. In the year 1764, it was agitated in the Associate Presbytery of Pennsylvania, and in November of the same year, the Presbytery agreed to petition the Synod in Scotland to send them some one qualified to teach the "Languages and Philosophy." In 1778, Rev. John Smith was

appointed to "direct the studies of such young men as were preparing to pursue their studies with a view to the holy ministry." The Seminary was discontinued in 1782, in consequence of the union which gave rise to the Associate Reformed Synod, and greatly reduced the number of the Associate Presbytery of Pennsylvania. But in 1794, Rev. John Anderson, D.D., was appointed Professor of Theology, and the location of the Seminary selected to suit his convenience. This was Service Creek, Beaver county, Pennsylvania. There a building was erected, a professor appointed, a library collected, quite extensive for those days, comprising about 800 volumes. *Theology was made the exclusive study, and an institution was founded possessing every requisite* to entitle it to the name of a *Theological Seminary;* and thus in the woods of western Pennsylvania, was established the *first Protestant Theological Seminary founded on the Western Continent.* To show that this assertion is historically correct, we subjoin the following account of the public organization of the seminaries of other Churches, taken from a sermon preached by Dr. Bradford of Albany, before the Superintendent of the Seminary of the Reformed Dutch Church, in 1813. He gives the dates as follows: *Seminary of the Associate Reformed Church* 1804, Reformed Dutch Church 1810, General Assmbly 1812, and Andover 1808.

Dr. Anderson continued to fill the chair of Professor of Theology, till the year 1818, when the gathering infirmities of age induced him to resign. At the next meeting of the Synod, held in Huntington, May, 1819, it was agreed that two Theological Seminaries should be established, to be called the Eastern and Western. Philadelphia was selected as the site of the Eastern, and Rev. John Banks, D.D., was chosen Professor. At the next meeting of Synod, in 1821, Canonsburgh was selected as the location of the Western Seminary, and Rev. James Ramsey, D.D., was appointed Professor. After the death of Dr. Banks, which occurred in 1826, it was agreed to unite the

Seminaries, and Dr. Ramsey was chosen Professor of the united Institution. He continued to have the entire care of directing the instruction of the students till the year 1833, when Synod established a Professorship of Biblical Literature and Ecclesiastical History, and elected Rev. David Carson to fill this chair. It pleased God, however, in his mysterious providence, to remove him by death before he entered upon his office. In 1835, Rev. Thomas Beveridge, D.D., was chosen to fill the vacancy occasioned by the death of Mr. Carson. In 1841, Dr. Ramsey, owing to his advanced age, tendered his resignation as Professor of Didactic Theology, and in 1842, Rev. James Martin, D.D., was chosen his successor. This chair was again left vacant by the death of Dr. Martin in 1846. The whole charge of the Seminary then devolved upon Dr. Beveridge during the ensuing year. At the next meeting of Synod, in 1847, the Rev. Abraham Anderson, D.D., was appointed to fill the chair of Didactic Theology, which he continued to occupy until his death, May 8th, 1855, when the whole charge of the Seminary again devolved upon Dr. Beveridge during the summer session, with the exception of the Hebrew department, which Rev. J. B. Clark filled by appointment of Synod. At the meeting of Synod Rev. Samuel Wilson, D.D., was elected Dr. Anderson's successor.

At the same meeting Xenia was selected as the location of the Seminary, and at the commencement of the fall session of 1855, it was removed to this place, at which time Dr. Wilson entered upon the duties of his office.

PRESENT FACULTY.

Thos. Beveridge, D.D., Professor of Biblical Literature and Ecclesiastical History.

Samuel Wilson, D.D., Professor of Hebrew and Theology—Didactic, Polemic and Pastoral.

The grand design of every exercise in the Seminary is not

only to lead the student into a correct *theoretic* knowledge of the *Oracles of God*, but also to cultivate a spirit of practical piety; thus preparing him for unfolding the mystery of divine truth—animated by a love of truth itself, and by a desire that others should know what God hath done for his soul.

LIBRARY.—There is a very valuable library belonging to the Institution, comprising between 2,000 and 3,000 volumes, furnished through the liberality of the Church for the use of the students. Many of the most valuable of these books, it is believed, were sent by the mother Church in Scotland, while the Seminary was in its infancy. Mr. J. H. Tedford is now acting as librarian; and it is confidently expected that the Synod will soon greatly enhance the value of the library by the addition of many rare and standard works.

SESSIONS.—The term of study is four years, one session of five months each year, commencing on the first of November.

LOCATION.—The Seminary is pleasantly located in the city of Xenia, Green county, Ohio, a place eminent for its morality—healthful in its situation, and accessible by railroad from all parts of the country. The Seminary building lately erected is commodious and substantial.

It is forty-six feet in front and seventy feet deep. The basement is occupied by the sexton and his family.

On the second floor there are four rooms, Library, Reading and two Lecture rooms. On the third floor is the chapel, sufficiently large to accommodate about eight hundred persons.

ALUMNI.

The following persons were instructed at Service, Pennsylvania, by Rev. John Anderson, D. D., between the years 1794 and 1819.

NAMES.	RESIDENCES.	GRADUATED.
Rev. W. Wilson*	Clinton, Pa	G S
" J. Duncan*	Poland, Ohio	J C
" E. Henderson*	Philadelphia, Pa.	

NAMES.	RESIDENCES.	GRADUATED.
Rev. D. M'Lean, Sr.	S. Shenango, Pa	J C
" T. Hamilton*	New York City	J C
" T. Allison*	West Middleton, Pa	J C
" J. Ramsey, D. D.	Ex-Prof. Ass. Sem., Frankfort, Pa	J C
" T. M'Clintock*	Harmony, Pa	
" D. Imbrie*	Darlington, Pa	J C
" A. Murray*	New Castle, Pa	J C
" D. French	Taylorstown, Pa	
" J. Walker*	New Athens, Ohio	J C
" J. Mushat	Virgin Springs, N. C	
" A. M'Clelland, D. D.	Prof. Theo. Seminary, New Brunswick	U C
" A. Herron, D. D.	Connersville, Ind	J C
" F. Pringle*	Xenia, Ohio	Dn C
" J Scroggs	Ligonier, Pa	J C
" J. Pringle*	Steel Creek, N. C	Dn C
" W. Craig*	Service, Pa	J C
" D. Blair	Indiana, Pa	J C
" R. Douglas*	Poland, Ohio	J C
" J Kendal	Xenia, Ohio	J C
" E. N. Scroggs*	West Point, Ohio	J C
" T. Beveridge, D. D.	Prof. Ass. Theo. Seminary, Canonsburg, Pa	U C
" T. B. Clarkson*	Mercersburg, Pa	J C
" A. Anderson, D. D.	Prof. Ass. Theo. Seminary, Canonsburg, Pa	J C
" J. P Miller	Missionary to Oregon	J C
" J. Adams*	Massies Creek, Ohio	J C
" S. Irvine, D. D.	Fredericksburg, Ohio	J C
" T. Hanna, D. D.	Washington, Pa	J C
" J. Lyle*	Smyrna, N. C	Dn C

The following were instructed at Philadelphia by Rev. J. Banks, D. D. between the years 1820 and 1826.

NAMES	RESIDENCES.	GRADUATED.
Rev. J. Irvine*	New York City	U C
" J. Martin, D. D.*	Ex-Prof. Ass. Theo. Seminary, Canonsburg, Pa	U C
" T. Goodwillie	Barnet, Vt	D C
" H. Thompson	Lexington, Va	U C
" J. G. Smart	Cambridge, N. Y	J C
" D. Goodwillie	Poland, Ohio	D C
" W. Easton	Christiana, Pa	U C
" F. W. M'Naughton	Mercersburg, Pa	U C
" D. Carson*	Prof. elect Ass. Theo. Seminary, Canonsburg, Pa	J C
" A. White	Steel Creek, N. C	U C
" J. Banks	Ed. Friend of Missions, Pittsburgh, Pa	W U

The following were instructed at Canonsburg, Pa., by the Rev. James Ramsey, D. D., between the years 1821 and 1835.

NAMES.	RESIDENCES.	GRADUATED.
Rev. D. M'Lean	New Concord, Ohio	J C
" S. M'Lean*	Poplar Ridge, Ohio	J C
" W. M. M'Elwee, D. D.	Frankfort, Pa	C C
" J. Beggs*	Mercer, Pa	
" M. Snodgrass	Custard, Pa	
" J. Clokey	Allegheny, Pa	J C
" W. Douthit	Glade Mills, Pa	J C
" S. Hindman	Iberia, Ohio	J C
" J. Hindman	Glade Run, Pa	J C
" N. Ingles	Lockport, Ind	J C
" J. M'Carrel	Kendal, Pa	J C
" J. Templeton*	Bellbrook, Ohio	J C
" J. Wallace*	Allegheny Co., Pa	U C
" S. Wilson. D. D.	Xenia, Ohio	J C
" J. C. Bruce	Monmouth, Ill	F C
" J. Rodgers, D. D	Allegheny City, Pa	W U
" A. T. M'Gill, D. D.	Prof. Pres. Theo. Seminary, Princeton, N. J	J C
" J. P. Ramsey	New Bedford, Pa	J C
" W. M'Clelland*	Philadelphia, Pa	
" J. M. Henderson	Claysville, Ohio	F C
" B. Boyd	Strabane, Pa	J C
" D. Lindsey	Birmingham, Ia	J C
" T. Wilson	Leavitt, Ohio	J C
" D. Thompson	Oregon	J C
" U C. Pollock	Harrisville, Pa	
" H H. Blair	New York City	Dq C
" J. P. Dickey	Donegal, Ireland	Dq C
" T. Kendal	Willamette, Oregon	J C
" J. Patterson	Pres. Westminster Institute, New Wilmington, Pa	J C
" D. Strang	Peoria, New York	Ed U
" J. S. Easton	Kishacoquillas, Pa	U C
" J. Dickson	Portland Mills, Ia	F C
" W. Galbraith	Freeport, Pa	J C
" G. M. Hall	Duanesburg, N. Y	U C

The following have attended the Seminary since the Synod established two Professorships, (in 1835,) and are arranged according to the years in which they received license.

NAMES.	RESIDENCES.	GRADUATED.
1836.		
Rev. W. Bruce	Mercer, Pa	F C
" J. M'Gill	Cleveland, Ohio	Dq C
" S. Douthet*	Glade Run, Ohio	
" J. M. Scroggs*	Conneautville, Pa	F C
" J. M'Kee	West Hebron, N. Y	F C
" C. Webster	Philadelphia, Pa	

NAMES	RESIDENCES.	GRADUATED.
1837.		
Rev. R. Forrester	Reynoldsburg, Ohio	
" W. Y. Hamilton	Philadelphia, Pa	J C
" S M'Arthur	President Muskingum College, New Concord, Ohio	U C
" E. Small	Mercer, Pa	U C
" J. P. Smart	Xenia, Ohio	J C
1838.		
Rev. J. T. Cooper, D. D.	Ed. Evan. Rep., Philadelphia, Pa	J C
" J. W. Harsha	Prof. Westminster Institute, New Wilmington, Pa	U C
" J. Law	Cambridge, N. Y	U C
" I. N. Haughead	New California, Ohio	F C
" J. L. M'Lean	Haysville, Ohio	J C
" W. H Walker*	Scottsville, Pa	F C
1839.		
Rev. J. A. Brown	Madison, Ind	H C
" T. Gilkerson	Saltsburgh, Pa	D C
" D. R. Imbrie	New Wilmington, Pa	C A
" W. Smith	Worthington, Pa	F C
1840.		
Rev. J. Bryan	New Jefferson, Ohio	J C
" J. M. French*	Noblestown, Pa	F C
" I. Law	Putnam, N. Y	U C
" D. H. A. M'Lean	Prof. Westminster Institute. New Wilmington, Pa	J C
" A. Reid*	Cambridge, N. Y	U C
" C. G. Vincent	Prof. Westminster Institute, New Wilmington, Pa	F C
1841.		
Rev. D. G. Bullions	Cambridge, N. Y	U C
" W. J. Cleland	Croton, N. Y	
" J R. Doig	Prof Franklin College, New Athens, Ohio	U C
" J. W. Logue	Northfield, Ohio	U C
" J. Todd	Brooksville, Pa	J C
" T. B. Walker	New Orleans, La	F C
1842.		
Rev. A. Barcroft*	White Hall, Ill	W C T
" T. Bassfield	New London, Canada	F C
" R. J. Hammond	Burgettstown, Pa	F C
" A. Murray	Economy, Pa	
" J. Scott	Monmouth, Ill	F C
" B. F. Sawyer	Darlington, Pa	
1843.		
Rev. J. D. Cunningham	Dubuque, Ia	W C
" J. Fisher*	Peoria, Ill	F C
" R. W. French	De Kalb, Ill	F C
" J. Marshall	Londondery, Ohio	F C
" J. M'Clintock	Newcastle, Pa	F C
" T. R. Simpson	Carlisle, Pa	W C

NAMES.	RESIDENCES.	GRADUATED.
1844.		
Rev. J. G. Austin	Hemmingsford, Conn	W U
" C Cummins	Jamestown, Ohio	W C
" J. Forsythe*	Cedar Rapids, Ia	F C
" J. C. Herron	Napa, Cal	J C
" S. Herron	New Lisbon, Ohio	J C
1845.		
Rev. M. Arnot	South Hanover, Ind	J C
" J. M'Arthur	Ryegate, Vt	F C
" S. F. Marrow	Albany, N. Y	S H
" R. H. Pollock	Ed. Presb. Witness, Cincinnati, Ohio	F C
" J. R. Slentz	Hudson, Ohio	F C
" Alexander Story	Columbus City, Ia	J C
1846.		
Rev. A. Anderson*	Pittsburgh, Pa	J C
" J. L. Bull	Kenton, Ohio	M U
" S. Collins	Yorkville, Wis	F C
" D. W. French	Shushan. N Y	W C
" H. K. Lusk	Coila, N. Y	W C
" N. M'Dowell	Olena. Ill	W C
" A. M'Hatton	Laporte, Ind	S H
" J. M'Karahan	E. Greenwich, N. Y	F C
" G. M'Millan*	Hanover, Ind	J C
" W. Oburn	Rock Island, Ill	F C
" W. Wishart	New Athens, Ohio	M C
" J. D Wolf	Jacksonville, Pa	W C
" A. M. Black	Prof. Westminster College, New Wilmington, Pa	F C
1847.		
Rev. W. H. Andrews	Ecksmansville, Ohio	F C
" J. G. Ballentine*	W. Hebron, N. Y	J C
" G. D. Henderson	Granville, Ill	F C
" J. G. Rankin	Bavington, Pa	W C
1848.		
Rev. D. W. Collins	Mansfield, Ohio	F C
" T. B. Hanna*	Clinton, Pa	F C
" F. A. Hutchinson	Noblestown, Pa	W C
" J. C. Telford	Mahoning, Pa	J C
" J. A. Vance	Albia, Ia	F C
" J. D. M'Nay	Clarion, Pa	J C
" T. Brown	Cambridge, Ohio	X A
1849.		
Rev. J. T. Brownlee	West Middletown, Pa	W C
" J. Ingles	Millersburgh, Ohio	F C
" H. W. Lee	Pittsburgh, Pa	F C
" D. S. M'Henry	Commerce, Mich	J C
" B. Porter	Sparta, Ill	W C

NAMES.	RESIDENCES.	GRADUATED.
Rev. J. Thompson	New York, N. Y	J C
1850.		
Rev. S. Anderson	West Lebanon, Pa	F C
" A. B. Cassil	Mansfield, Ohio	F C
" D. Donnan	Newark, N. J	U C
" S. G. Irvine	Albany, Oregon	F C
" W. G. M'Elhenny	Mercer, Pa	J C
" J. M. Shankland	Detroit, Mich	U C
" J. M. Snodgrass	Buckeye, Ohio	J C
" J. B. Strain	Canonsburg, Pa	J C
" J. M. Smeallie	Birmingham, Mich	U C
" H. Sturgeon	Wooster, Ohio	J C
" J. T. Tate	Missionary to India	F C
" T. H. Beveridge	Philadelphia, Pa	J C
" D. W. Carson	Service, Pa	J C
" A. Irons	Bruce, Mich	W C
" J. A. M'Gill	Beaver, Pa	F C
" J. C. Murch	West Alexander, Pa	G C
" J. N. Smith	Pottersville, Pa	F C
" W. H. Wilson	Washington, Ia	J C
1851.		
Rev. J. Alexander	St. Clairsville, Ohio	F C
" J. Barclay	Mechanicstown, Ohio	F C
" J. B. Clark	Canonsburg, Pa	F C
" W. A. Black	Clintonville, Pa	Dq C
" S. Kerr	Harmony, Pa	F C
" J. P. Lytle	Ed of Pres. Witness, Cincinnati, Ohio	J C
" J. S. Maughlin	Hopewell, Ind	F C
" S. G. M'Neal	Pittsburgh, Ind	J C
" A. R. Rankin	Flat Rock, Ill	W C
" E. H. Stevenson	Hudson, Ohio	D C
" J. R. Thompson	Mount Pleasant, Pa	J C
1852.		
Rev. S. Allexander	Jonesborough, Tenn	F C
" A. J. Allen	Denny, Ill	W C
" J. H. Andrew	Xenia, Ohio	W C
" J. C. Brownlee	Milnersville, Ohio	F C
" W. C. Jackson	W. Greenville, Pa	C C Ky
" W. J. Magill	M'Alavery's Fort, Pa	U C
" J. A. M'Kee	New Athens, Ohio	F C
" S. Patton	Detroit, Mich	F C
" J. B. Whitten	Thompsonville, Pa	W C
1853.		
Rev. J. A. Leiper	Hookstown, Pa	J C
" J. H. Nash	Monmouth, Ill	W C
" J. L. Purdy	Clinton, Pa	F C

NAMES.	RESIDENCES.	GRADUATED.
Rev. J. P. Scott	Scottsville, Pa	J C
" D. H Goodwillie	Poland, Ohio	J C
" W. Bruce	Wooster, Ohio	F C
" D. K. Duff	Enon Valley, Pa	F C
" A. Gordon	Missionary to India	F C
" A. A. Rodgers	Monmouth, Ill	W C
" J. M'Neil	Iberia, Ohio	F C
" G. Small	S. Argyle, N. Y	U C
" S. C. Reid	Independence, Pa	J C
1854.		
Rev. S. F. Farmer	Noblestown, Pa	
" W. Grimes	Taylorstown, Pa	F C
" J. B. Wilson	Queenstown, U. C	F C
1855.		
Rev. W. M'C. Gibson	Washington, Pa	W C
" J. B. Lee	Cadiz, Ohio	F C
" F. M'Burney	Canonsburg, Pa	B U
" J. W. M'Farland	New Athens, Ohio	F C
" H. MacHattan	Clark's Run, Ohio	S H
" J. Patterson*	Mercer, Pa	F C
" J. Price	Pittsburgh, Pa	F C
" J Sawhill	Taylorstown, Pa	F C
" J. G. Carson	Canonsburg, Pa	J C
" J. A. Edie	Allegheny City, Pa	F C
1856.		
Rev. James Bruce	New Brighton, Pa	S H
" J. A. Collins*	Xenia, Ohio	F C
" W. P. Currie	Xenia, Ohio	F C
" J. A. Duff		J C
" Robert Gilmore	West Alexander, Pa	W C
" A. F. Houston*	New Wilmington, Pa	F C
" J. S. M'Cready*	Lawrence Co., Pa	F C
" G. H. Robertson.		
" James Shearer	Canonsburg, Pa	F C
" J. C. Truesdale*	Fredericksburgh, Ohio	F C
" E. A. Brownlee	Claysville, Pa	F C
" W. H. French	Taylorstown, Pa	J C
" John Harper	Jackson, N. Y	U C
" Thomas Mercer	Allegheny City, Pa	F C
" J. H. M'Caskey*	New Athens, Ohio	F C
" S Ramsey*	Morrow Co., Ohio	F C
" S. B. Reed	Huntingdon, Pa	F C
" W. W. Templeton	Roundhead, Ohio	F C
1857.		
Rev. J. B. Dunn	Andes, N. Y	J C
" G. W. Torrence	Xenia, Ohio	F C

NAMES.	RESIDENCES.	GRADUATED.
Rev. J. T. Torrence	Xenia, Ohio	F C
" T. B. Van Eman	Canonsburg, Pa	J C
" W. M Coleman	Pittsburgh, Pa	F C
" S. M. L. Kier	West Lebanon, Pa	J C
" James P. M'Arthur	Jackson, N. Y	U C
" A. M'Cartney	Londondery, Ohio	F C
" W. M'Farland	New Athens, Ohio	F C
" R. D. Williamson	Xenia, Ohio	F C
1858.		
Rev. James J. Frazer	Hookstown, Pa	J C
" Robert G. Wallace	Huntsville, Ohio	F C
" A. R. Anderson	Canonsburg, Pa	J C
" John P. Robb	New Athens, Ohio	F C
" Josiah Stevenson	Scroggsfield, Ohio	F C
" William L. Wilson	Canonsburg, Pa	W C
" John M. Adair	Indiana, Pa	J C
" W. W. Barr	Clokey, Pa	J C
" David Forsythe	Rix Mills, Ohio	M C
" Thomas P. Kennedy	Hookstown, Pa	F C

SUMMARY.

Alumni, whole number 263

ABBREVIATIONS.

G. S. Glasgow, Scotland.
J. C. Jefferson College, Pa.
U. C. Union College, N. Y.
Dn. C. Dickenson College, Pa.
D. C. Dartmouth College, N. H.
C. C. Columbia College, S. C.
F. C. Franklin College, Ohio.
Ed. U. Edinburgh University, Scotland.
Dq. C. Duquesne College, Pa.
X. A. Xenia Academy, Ohio.
W. C. Washington College, Pa.
M. U. Miami University, Ohio.
S. H. South Hanover, Ind.
W. C. T. Washington College, Tenn.
C. C. Ky. Central College, Ky.
M. C. Madison College, Ohio.
Dl. C. Delaware College, Delaware.
G. C. Granville College, Ohio.
B. U. Belfast University, Ireland.
D. A. Darlington Academy, Pa.
W. U. Western University, Pa.

* Deceased.

NOTE.—This record embraces only the names of those who have received licensure in our Church, omitting the names of many who have died or left the Seminary before the completion of their theological course.

THEOLOGICAL SEMINARY AT OXFORD, OHIO.

HISTORICAL SKETCH.—At the meeting of the Associate Reformed Synod of the West, held at Chillicothe, October, 1837, it was resolved to remove the Theological Seminary from Pittsburgh, and locate it permanently at Oxford. At the same meeting, Trustees were appointed, and likewise a committee to procure a charter for the Seminary thus located; and it was made the duty of each Presbytery to see that a subscription be opened in every congregation, settled and vacant, for the purpose of raising funds for the erection of a Seminary building. The operations of the Seminary were to continue for the session immediately following at Allegheny. The charter was obtained, bearing date January 16, 1838. The style of the Seminary, as designated in the charter, is "The Theological Seminary of the Associate Reformed Synod of the West." The Trustees, of whom the Hon. Jeremiah Morrow was chairman, acting under this charter, proceeded to provide for the accommodation of the Seminary in its new location; and at the meeting of Synod in the fall of 1838, reported a lot procured, a building erected, and a lecture room to be in readiness for the Seminary at its ensuing session. This had been done by funds raised, with a trifling exception, by the western Presbyteries.

But it was found that the location did not meet with general favor in the eastern end of the Synod, though several eastern brethren had voted in its favor, and that the prevalent desire there, was to retain the Seminary at Allegheny. In this state of things, it was finally agreed, at the Synod in October, 1839, to divide the Synod into two particular Synods, called the First and Second Synods of the West, to be under one General Synod; each particular Synod to have its own Seminary under its exclusive control; the Seminary of the First Synod continuing as already organized at Allegheny, and that of the Second

to be at Oxford. A professor for the latter—Rev. Joseph Claybaugh, D.D.—was chosen by a vote of the undivided Synod.

The Seminary went into operation the same fall, 1839. It has been exclusively the child of the Second Synod, including the Synod of Illinois, which was stricken off in 1851, still holding, however, an interest in the institution, and pledged to its support. In the division of property between the First and Second Synods, the Seminary building at Oxford was offsetted against the library of the old Seminary. So that there was no dividend of books for the new institution.

The Seminary has now been in operation nineteen years. The Synod to which it belongs was, at the time it commenced, and still is comparatively weak, its congregations widely scattered, and many of them young and feeble, in newly settled districts of country, and educational facilities limited. Still the Synod has succeeded, in connection with the congregation of Oxford, which, at the commencement of the enterprize was in its infancy, itself needing aid to erect and finish a building, which furnishes a commodious lecture room, library room and chapel, besides several comfortable rooms for students. It has also acquired a library of nearly 2,000 volumes, well selected, and many of them valuable and costly.

The whole number of students from the beginning is 104, chiefly, though not exclusively, of the Associate Reformed Church. Though the institution has not been able to boast of numbers, yet it is hoped that it has not been without its fruit. Its men are laboring throughout the different States of the great west, and some of them in the east, not without tokens of the Master's favor. Three of them are missionaries to a foreign land.

While the plan of instruction contemplates an acquaintance with the doctrines of the gospel in their systematic connection, and a knowledge of the history of the Church, along with facility and skill in the preparation and delivery of discourses, it is

made a principal object to train the student to be a sound and independent interpreter of the word of God; and to this end special attention is given to the exegetical study of the Scriptures in their original tongues.

The course embraces three sessions of six months each, beginning the first Monday of September and ending the last Wednesday of March.

As the Churches belonging to the two Synods are growing in number and strength, and as the facilities for education are multiplying, and the number of students in the preparatory institutions increasing, the Seminary has a fair prospect of future usefulness.

The author of the preceding sketch, Rev. Joseph Claybaugh, D.D., was Professor of Theology in the Seminary from its establishment in 1839 until his decease, September 9, 1855. During this period of sixteen years, the labors of the whole institution, with the exception of a single session, devolved upon him, and were performed with rare ability. Rev. S. W. McCracken was appointed assistant Professor, but resigned at the end of the first session.

The Church has been blessed with few men like Dr. Claybaugh. As a gentleman, a scholar, and an exemplary Christian, he had no superior. Though feeble in body, he labored with untiring assiduity for the welfare of the Seminary and congregation entrusted to his care. He rests from his labors and his works do follow him. He died at Oxford, Ohio, September 9, 1855. No marble slab as yet marks the spot where the dust of this faithful servant of God slumbers in peace.

After the death of Dr. Claybaugh, the Board of Superintendents made the following appointments for carrying on the exercises of the Seminary until the next meeting of Synod: Rev. Adrian Aten, Professor of Theology; Rev. William Davidson, Professor of Ecclesiastical History; Rev. John Y. Scouller, Professor of Greek; Rev. J. H. Buchanan, Professor of Hebrew.

At the next meeting of the Second Synod of the West, Rev. Alexander Young, of St. Clairsville, Ohio, was elected Professor of Hebrew and Greek. The Synod finding it inconvenient to fill the remaining professorships permanently, Rev. William Davidson was appointed by the Board of Superintendents Professor of Ecclesiastical History. The remaining departments of the institution were, for the time being, committed to Mr. Young. These brethren entered upon the duties assigned them and served the Church with great acceptance.

In view of the rapid increase of the Church in the west, and also in anticipation of a union with the Associate Church, and in accordance with the wishes of the brethren in the Synod of Illinois, it was deemed advisable by the Second Synod, at its meeting October, 1857, to remove the Seminary from Oxford, Ohio, to Monmouth, Illinois. It is now located at Monmouth. Its next session will open about the first of September, 1858.

FACULTY.

Rev. Alexander Young, Professor of Hebrew and Greek.
" John Scott, Professor of Ecclesiastical History.
" ——— ———, Professor of Theology.

CATALOGUE OF ALL THE STUDENTS OF THE SEMINARY SINCE ITS COMMENCEMENT.

Names.	Church Connection.	Licensure.	Location.
J. M. Gordon	Assoc. Reformed	1840	Berlin, Illinois.
C. T. M'Caughan	" "	"	Urbana, Ohio.
John F. Kerr*	" "	1841	Oswego, Ia.
William Caskey*	" "	"	Died St. Augustine, E. F.
J. S. M'Cracken	" "	"	Cedarville, Ohio.
Wm. M. Graham	" "	"	Morning Sun, Iowa.
John M. Graham	" "	"	Elmira, Illinois.
Jas. H. Anderson	Presbyterian, O. S.	1840	Teacher, Defiance, Ohio
J. S. Pressly	Assoc. Reformed	"	Iowa.
James Barnett	" "	1842	Cairo, Egypt, Missionary.
M. C. Bennett*	" "		Oxford, Ohio.
J. H. Bonner	" "	1839	Mount Joy, Ohio.
R. R. Coon	" "		———, Illinois.

NAMES.	CHURCH CONNECTION.	LICENSURE.	LOCATION.
Andrew Foster*	Assoc. Reformed	1843	Fairhaven, Ohio—Itinerant.
Jackson Duff	" "	"	....Perrysburgh, Ohio.
Joseph Andrews	" "	"	....Locust Hill, Pa.
M. M. Brown	" "	1844	Sparta, Illinois.
J. D. Steele	" "	"	....Kansas.
J. A. J. Lowes	Presbyterian, O. S.	1843	S. Salem, O., Pres. Academy.
G. A. Gregg*	"	1842	Bellefontaine, Ohio.
A. R. Naylor	"	1843	Greenfield, Ohio.
Robert W. Wilson	"	"	....Bloomingburg, Ohio.
Samuel Millen	Assoc. Reformed	1845	Monmouth, Illinois.
James P. Wright	" "	"	....Cedarville, Ohio.
G. W. Gowdy	" "	1846	Columbus, Ohio.
Henry Allen	" "	"	....Iowa City.
J. M. Wampler	Presbyterian, O. S.	1845	Cincinnati, Ohio.
R. N. Fee	Assoc. Reformed	1847	Wapello, Iowa.
John Milligan*	" "	"	....Pres. Muskingum College.
Alex. M'Lanahan	" "	"	....Decatur, Ohio.
James Williamson	Christian Church	"	....Ed. Gosp. Her., Springfield, O.
J. Van Eaton	Assoc. Reformed	1846	York, N. Y.
John M. Heron	" "	1846	Mass.
B. L. Baldridge	" "	1848	Leavenworth, Kansas.
Robert Ross	" "	1847	Monmouth, Illinois.
J. A. Frazier	" "	1848	Damascus, Syria, Missionary.
Clark Kendall	" "	"	....Buffalo, New York.
J. A. Campbell	" "	"	....Baldwin, Pa.
David Hanes*	" "		Xenia, Ohio.
Marion Morrison	" "	1849	Monmouth, Illinois.
R. E. Stewart	" "	"	....Sugar Creek, Ohio.
B. C. Swan	Presbyterian, O. S.	"	....Carthage, Illinois.
W. M. Stryker	"	1848	Fort Des Moines, Iowa.
Isaiah Faries	Assoc. Reformed	1849	Beulah, Mumford, New York.
R. B. Campbell*	" "	"	....Bloomington, Indiana.
J. D. Glenn	" "	"	....Elizaville, Indiana.
J. N. Buchanan	" "	1851	Hebron, Ia.
N. C. Macdill	" "	"	....Richland, Ia.
O. A. Towne	Baptist	"	....Napoleon, Iowa.
J. R. Brown	Assoc. Reformed	1852	Monmouth, Illinois.
H. Q. Graham	" "	"	....New Florence, Pa.
David Macdill	" "	"	....Eckmansville, Ohio.
G. L. Kalb	Presbyterian, O. S.	1851	Circleville, Ohio.
J. N. Swan	"	"	....Columbia City, Indiana.
Robert Morrison	"		Cedar Creek, Kentucky.
D. A. Wallace	Assoc. Reformed	1849	Monmouth, Illinois.
Silas Hazlett	Presbyterian, O. S.	1851	Lake City, Minnesota.
A. H. Ramsay*	Assoc. Reformed	1852	Died January 11, 1853.
N. R. Kirkpatrick	Assoc. Reformed	1852	Teacher, Eckmansville, Ohio.

NAMES.	CHURCH CONNECTION.	LICENSURE.	LOCATION.
David Paul	Assoc. Reformed	1852	Mansfield, Ohio.
William Wallace*	" "	1853	Itinerant, Oxford, Ohio.
J. M. M. Wilson	Reformed Presb		Teacher Morning Sun, Ohio.
S. F. Thompson	Assoc. Reformed	1852	Ross' Grove, Illinois.
S. Glover	" "	"	Chenoa, Illinois.
W. Christie	" "	"	Teaching, Edgefield, S. C.
J R. Findley	" "	1853	Mercer, Pa.
J. F. Hutcheson	" "	"	Ogden, Ia.
William Wright	" "	"	Quincey, Ohio.
Thomas McCague	" "	"	Alexandria, Egypt.
Andrew Ritchie	" "	"	Greenfield, Ohio.
William Henry*	" "	1854	Bloomington, Indiana.
James Holmes*	" "	"	Allegheny City, Pa.
A. C. Junkin	" "	"	New York, N. Y.
Joseph M'Hatton	" "	"	Bellefontaine, Ohio.
W. C. M'Cune	" "	"	Cincinnati, Ohio.
David Morrow	" "	"	Murray, Indiana.
W. H. Prestley	" "	"	Chillicothe, Ohio.
Jacob Cooper	Presbyterian, O. S		Prof. Greek, Danville, Ky.
J. A. Hughes*	"		Died August, 1853.
J. H. Brooks	"	1853	St. Louis, Missouri.
David Swing	"	"	Prof. in Miami University.
Robert Gray	Assoc. Reformed	1855	Summerville, Indiana.
J. P. E. Kumler	Presbyterian, N. S		Greenville, Ohio.
J F. Stewart	Assoc. Reformed	1855	Sparta, Illinois.
R. K. Campbell	" "	"	Sycamore, Ohio.
J. W. Glenn	" "	"	Preston, Illinois.
T. E. Hughes	Presbyterian, O. S	"	Springdale, Ohio.
W. H. Reid	Reformed Presbyterian		
Jonathan Stewart	Assoc. Reformed	1856	Andrew, Iowa.
J. L. Aten	" "	1857	Itinerant.
J. W. Pinkerton	" "	"	Smithfield, Ill.—Itinerant.
J. A. P. Magaw	" "	"	Biggsville, Illinois.
J. H. Harris	Presbyterian, O. S	"	McArthur, Ohio.
W. A Pollock	Assoc. Reformed	"	Chester, Illinois.
J. C. Greer	" "	"	Homer, Pa.
J. K Black	" "	1858	Rushville, Ohio—Itinerant.
W. Wright	" "	"	Burlington, Iowa, "
W. H. Buchanan	" "	"	Monmouth, Illinois, "
T. D. Davis	" "	"	Tipton, Tennessee.
J. T. Killen	Presbyterian, O. S	"	Prof. Miami University.
W. J. McSurely	"	"	Wheat Ridge, O.—Itinerant.
J. C. Hutchison	"		Xenia, Ohio.
J. B. Foster	"		Morning Sun, Ohio.
James Welch	"		Oxford, Ohio.
Whole number			104

* Deceased.

XVI.—Synods and Presbyteries.

ASSOCIATE REFORMED.

I. SYNOD OF NEW YORK.

Ministers, Etc.	Post Offices.	Congregations.
Presbytery of New York.		
Joseph M'Carroll, D D.....	Newburgh, N. Y.....	1st Church.
Robert H. Wallace.....	Little Britain, "	Little Britain.
R Howard Wallace.....	Blooming Grove, "	
James Prestley	New York, "	4th Church.
John Brash	Do "	Jane street.
Alexander Clements.....	Do "	28th street.
Alexander M'Williams.....	Walden, "	Graham's Church.
Alex. Jack	Newburgh, "	2d Ch., Newburgh.
John Forsyth, D.D.....	Newburgh, "	Prof. Theol. Sem.
Gulian Lansing.....	Alexandria, Egypt.....	Foreign Missionary.
Without Charge.		
Henry Connelly	Newburgh, N Y.	*Vacancies.*
Henry S. Wilkin.....	Brooklyn, "	Brooklyn,
Licentiates.		Hamptonburgh,
Adam M'Clelland,		Mongaup Valley.
John Edgar.		
Student.		
T. M. Niven, Jr.		
Presbytery of Washington.		
Thomas T. Farrington	Oxbow, N. Y.....	Oxbow.
James B Scouller.....	Argyle, "	Argyle.
William B Short	Cambridge, "	Cambridge.
Without Charge.		
George Mairs.....	Argyle, "	*Vacancies.*
William Howden.....	West Aurora, "	Salem,
James Macauley.....	Ogdensburgh, "	Hebron,
Missionary.		Lisbon.
John Crawford	Damascus, Syria.	
Licentiate.		
John Harper.		
Student.		
William J. Robinson.		
Presbytery of Saratoga.		
James Laing	Andes, N. Y.....	Andes, Cabin Hill.
John D Gibson	South Kortright, "	Stamford.
Clark Irving.....	Kortright, "	Kortright.
John Erskine.....	North Kortright, "	North Kortright.
John Rippey	Kortright, "	West Kortright.
Without Charge.		*Vacancies.*
Robert Proudfit, D D.....	Schenectady, "	Broadalbin,
Joseph M'Nulty	Clarkson, "	Hobart,
John M Heron.		Burlington,
Licentiates.		West Charlton,
Joseph L Clark,		Middletown,
Alexander Adair.		East Springfield.

SYNOD OF NEW YORK—*Continued.*

Ministers, Etc.	Post Offices.	Congregations.
Presbytery of Caledonia.		
John Van Eaton	York, N. Y.	York.
D. C. M'Vean	Franklinville, "	Franklinville.
W. S. M'Laren	Caledonia, "	Caledonia.
Isaiah Faries	Mumford, "	Beulah.
George Patton	Geneva, "	Seneca.
T. F. Boyd	Rochester, "	Rochester.
Without Charge.		*Vacancies.*
D. C. M'Laren, D.D.	Geneva, "	Geneva,
David Currie	Sterling, "	Sterling.
W. C. Somers.		Cuylerville,
P. C. Robertson	Buena Vista, "	Howard.
Licentiates.		
P. D. M'Nab	York, "	
Wm. Currie	Sterling, "	
Presbytery of Philadelphia.		
J. B. Dales, D D.	Philadelphia, Pa.	1st Church.
George C. Arnold	" "	2d "
Robert Armstrong	" "	3d "
Presbytery of Boston.		
William M'Laren	Fall River, Mass.	Pearl street.
Alexander Blaikie	Boston, "	1st Church.
H. H. Johnson	East Boston, "	East Boston.
		Vacancies.
		Thompsonville,
		Lawrence.

II. FIRST SYNOD OF THE WEST.

Ministers, Etc.	Post Offices.	Congregations.
Presbytery of Monongahela.		
James Grier	Noblestown, Pa.	Robinson Run.
John G. Brown	Pittsburgh, "	2d Ch., Pittsburgh.
Robert Gracey	Pittsburgh, "	4th Ch., "
W. H. Andrew	Canonsburgh, "	Canonsburgh.
J. C. Boyd	Mt. Lebanon, "	St. Clair.
Unsettled Ministers.		*Vacancies.*
D. R. Kerr, D D.	Pittsburgh, "	1st Ch., Pittsburgh,
H. C. M'Farland.		Union,
G. K. Ormond	" "	Birmingham,
Probationers.		Venice,
S. R. Kerr,		Temperanceville,
B. K Ormond,		Mansfield,
J Haggerty,		Mifflin,
J. H Young,		Jefferson,
M. K. Ormond.		East Liberty,
Students.		Hebron,
Lafayette Marks,		Mt. Vernon.
J. S. Wilson.		

FIRST SYNOD OF THE WEST—*Continued.*

Ministers, Etc.	Post Offices.	Congregations.
Second Presbytery of Ohio.		
B. Waddle	New Concord, Ohio	Crooked Creek.
	Antrim, "	Antrim.
J. Comin	Rix's Mills, "	Salt Creek, East Union.
Wm. Johnston	Washington, "	Washington, New Salem.
H. Forsythe	Fairview, "	Fairview, Clear Ridge.
	Mt. Vernon, "	Mt. Vernon.
J. H. Peacock	Mt. Vernon, "	Martinsburgh, Utica.
Jas. Duncan	Mantau, "	Lebanon, Mt Hermon.
E. B. Calderhead	Rushville, "	Rush Creek, Thornville.
Randall Ross	Sharon, "	Sharon.
Jas. M'Neal	Barlow, "	Barlow, Bethel.
Without Charge.		*Vacancies.*
S. Findley, D.D.,		Jonathan's Creek,
J. Wallace.		Cumberland,
Licentiates.		Wolf Creek,
Joseph Walker,		Sunday Creek,
A. P. Bell,		Mt. Perry.
W. G. Waddle.		
Students.		
T. F. Baird,		
Jas. M'Rea,		
S. C. Marshall.		
Presbytery of the Lakes.		
Joseph H. Pressly	Erie, Pa	Erie.
H. H. Thompson	Cochranton, Pa	Cochranton, Meadville.
Clark Kendall	Buffalo, N. Y	Buffalo.
H. H. Hervey	Hartstown, Pa	Hartstown, N Shenango, Jamestown.
Thomas Love	Waterford, "	Waterford, McKean.
James Burrows	Shakeleyville, "	Georgetown, N. Vernon, Sandy Creek.
Without Charge.		
John J. Findley	Wayne Corners, Pa	Beaver Dam.
Presbytery of Big Spring.		
James Shields	Mexico, Pa	Tuscarora, Mexico.
Without Charge.		
D. B. Jones	Concord, Pa	Concord.
William Carlile	York Furnace, Pa	Hopewell, Chanceford.
Joseph Boyd		Big Spring.

FIRST SYNOD OF THE WEST—*Continued.*

Ministers, Etc.	Post Offices.	Congregations.
Licentiate.		
J. S. M'Cullough		Chambersburg, Gettysburg, Hill. Pottsville.
Presbytery of Steubenville.		
S. Taggart	W. Middletown, Pa.	W. Middletown.
W. Lorimer	Richmond, O.	Richmond, Piney Fork.
J. K. Andrews	Steubenville, O.	Steubenville.
J. C. Campbell	Paris, Pa	Paris.
Joseph Andrews	Locust Hill, Pa.	Chartiers.
James Golden	Dungannon, O.	Yellow Creek, Lebanon.
S. W. Clark	East Liverpool, O.	Calcutta, E. Liverp'l
Licentiates.		*Vacancies.*
W. C. Jackson	Wellsville, O.	Wellsville,
Joseph Buchanan	Commetsburgh, Pa.	King's Creek,
J. L. Robertson	Carrollton, O.	Carrollton, Connotton,
Student.		
Thomas Andrews.		Mechanicstown,
	Knoxville.	Knoxville.
Presbytery of Mansfield.		
R. G. Thompson	DeKalb, O.	Plymouth, DeKalb.
Richard Gailey	Hastings, O.	Troy, Monroe.
Licentiates.		*Vacancies.*
Alex. Calhoun,		Mansfield,
S. M. Proctor.		Ontario.
Student.		Alum Creek,
Mr. M'Connell.		Chesterville,
		Sulphur Spring,
		Savannah,
	Upper Sandusky.	Upper Sandusky,
		Eden,
		Wooster,
		Millersburgh,
		Mill Creek,
	Bakersville.	White Eyes.
		DeKalb—Auburn.
Presbytery of Lawrence.		
John Neil	Mt. Jackson, Pa.	Mt. Jackson.
Robert Audley Browne	New Castle, Pa.	New Castle, Shenango.
Wm. A. Mehard	New Wilmington, Pa.	New Wilmington, Eastbrook.
Robert McWatty	Mercer, Pa.	Mercer, Centreville.
John Armstrong	Worth, Pa.	Bethel, Beulah.
		Vacancies.
	Edenburgh, Pa.	Mahoning,
	Edenburgh, Pa.	W. R. Harbor,

FIRST SYNOD OF THE WEST—*Continued.*

Ministers, Etc.	Post Offices.	Congregations.
	Princeton, Pa.	Centre,
	Clarksville, Pa.	Clarksville,
	Delaware Grove, Pa.	Delaware Grove,
	Bazetta, Ohio.	Bazetta.
Without Charge.		
William Findley	New Wilmington, Pa.	
William G. Reed	Springdale, Pa.	
Presbytery of Butler.		
Isaiah Niblock, D.D.	Butler, Pa.	Butler.
J. N. Dick	Kittanning, Pa.	Kittanning.
W. P. Breaden	Coultersville, Pa.	Sunbury, Unity.
John Jamison	Freeport, Pa.	Union, Freeport, Worthington.
John A. Campbell	Baldwin, Pa.	Fairview, Mt. Varnum.
W. H. Jamison	.....	W. O. Springs, Evansburg.
Without Charge.		*Vacancies.*
W. C. Pollock	Prospect, Pa.	Prospect,
Students.		Putneyville,
R. M. Harrison	Putneyville, Pa.	Scotch Hill.
W. M. Claybaugh	Harrisville, Pa.	
Presbytery of Allegheny.		
John T. Pressly, D.D.	Allegheny, Pa.	1st Church.
D. G. Bradford	" "	2d Church.
John C. Steele	West Manchester, Pa.	Manchester.
A. G. Shafer	Rural Ridge, Pa.	Deer Creek.
J. C. Bryson	Moon Pa.	Mt. Gilead.
J. L Fairley	Courtneys, Pa.	Mt. Nebo.
Samuel Patterson	Darlington, Pa.	Rehoboth.
W. L. M'Connell	Allegheny, Pa.	Rocky Spring.
Without Charge.		Hanover.
James Given.		*Vacancies*
Licentiates.		Tarentum,
A. R. Macoubrey.		Harmersville,
Students.		East Union,
J. M. Jamison,		West Union,
S. C. Ewing.		Raccoon,
		Centre,
		Brighton,
		Hookstown,
		East Palestine.
Presbytery of Wheeling.		
D. F. Reid	Uniontown, O.	Uniontown, Egypt
H. Parks, Jr.	St. Clairsville, O.	Buchanan Hill.
J. T. McClure	Wheeling, Va.	Wheeling.
Without Charge.		*Vacancies.*
Wm. Taggart	Uniontown, O.	West Alexander,
Alex. Wilson	Cadiz, O.	Moorefield,
A. D. Clarke, D.D.	New Athens, O.	Centreville,

FIRST SYNOD OF THE WEST—*Continued.*

Ministers, Etc.	Post Offices.	Congregations.
Alex. Young	St. Clairsville, O.	St. Clairsville, Tent & Short Cr.
J. C. Forsythe	Salem, N. Y.	
Licentiate.		
Wm. Cooke.		Franklin,
Student.		Tippecanoe,
J. H. Timmons.		New Athens,
		Warrenton,
		Martinsville,
		New Matamoras,
		Brownsville,
		New Castle,
		Caledonia,
		Pleasant Hill,
		Cameron,
		Cadiz,
		Lebanon.
Presbytery of Westmoreland.		
M. M'Kinstry	M'Keesport, Pa.	M'Keesport.
J. G. Fulton	Turtle Creek, Pa	Turtle Creek.
Samuel Jamison	Elizabeth, Pa	Bethesda.
D. H. Pollock.	West Newton	Sewickley, West Newton.
James Kelso	New Texas	Unity, Bethel, Alle. Co.
A. G. Wallace	Tinker Run	Bethel, West'd Co.
James H. Fife	Mt. Pleasant	Mt. Pleasant, Laurel Hill.
Unsettled Minister.		*Vacancies.*
Wm. Conner	Blairsville, Pa.	Puckety,
Licentiates.		Beulah,
Oliver Katz	New Alexandria, Pa.	New Alexandria,
Sample Ramsey	Greensburgh, Pa.	Greensburgh,
Student.	Logan's Ferry, Pa.	Logan's Ferry,
J. D. Walkinshaw.	East Liberty, Pa.	Laurel Run.
		Stations.
		Union,
		Redstone.
Presbytery of Blairsville.		
Wm. Conner	Blairsville, Pa	Blairsville.
M. H. Wilson	Kent, "	Jacksonville.
H. Q Graham	New Florence, "	Bethel.
Do	" "	Fairfield.
J. C. Greer	Homer, "	Centre
Do	Brush Valley, "	Mechanicsburgh.
Do	" "	Union.
Samuel Brown	Willet, "	Plum Creek.
Do	Plumville, "	Smyrna.
Without Charge.	Olivet, "	Olivet.
A. Miller	Brookville, "	Brookville.
Licentiate.		Beech Woods.
A. Lowman	Saltsburgh, "	Saltsburgh.
Student.		*Mission Stations.*
J. M'Cartney.		Greenside,
		Scotch Settlement.

III. SECOND SYNOD OF THE WEST.

Ministers, Etc.	Post Offices.	Congregations.
First Presbytery of Ohio.		
Peter Monfort	College Corner, O.	Unity.
S. W. M'Cracken	Morning Sun, "	Hopewell.
J. Y. Scouller	Fairhaven, "	Fairhaven.
Wm. Davidson	Hamilton, "	Hamilton.
Adrian Aten	New Paris, "	Eben and Rich.
J. S. Robertson	Monroe, "	Mt. Pleasant.
G. D. Archibald	Cincinnati, "	Cincinnati.
W. C. M'Cune	" "	Mission Church.
R. K. Campbell	16 Mile Stand, "	Sycamore.
James Barnett	Cairo, Egypt.	
Unsettled.		*Vacancies.*
J. H. Buchanan	Oxford, O.	Oxford.
J. S. M'Cracken	Cedarville, O.	Springdale.
Probationers.		
J. L. Aten.		
J. A. P. Magaw,		
Wm. A. Pollock,		
J. K. Black.		
Students.		
James Welsh,		
James Foster.		
Presbytery of Indiana.		
William Turner	Bloomington, Ind.	Union.
Joseph R. Walker	Springhill, "	New Zion.
N. C. Macdill	Richland, " / Milroy, "	Richland, / Bethesda.
J. L. Craig	Princeton, "	Princeton.
R Gray	Summerville, "	Eden.
J. F. Hutchison	Ogden, " / Steele's, "	Shiloh, / Vienna.
		Vacancies.
	Indianapolis, "	Indianapolis,
	S. Hanover, "	Bethel,
	Moorfield, "	Caledonia.
		Stations.
	Vandalia, "	Vandalia.
	Clinton, "	Clinton.
	Boonville, "	Boonville.
	Gentryville, "	Gentryville.
	Elizabeth, "	Elizabeth.
Presbytery of Chillicothe.		
D. Macdill	Eckmansville, Ohio	Cherry Fork.
J. Arbuthnot	Wheat Ridge, "	Unity.
A. Ritchie	Greenfield, "	Fall Creek, / Greenfield.
W. H. Prestley	Chillicothe, "	Chillicothe.
A. W. M'Clanahan	Decatur, "	Decatur. / West Union.
John Gilmore	Tranquility, "	West Fork.
Without Charge.		*Vacancies.*
J. H Bonner	Rariden, "	Mt. Joy,
J. S. Buchanan	Jackson, "	Bethel,
N. R. Kirkpatrick	Eckmanville, "	Ripley,

SECOND SYNOD OF THE WEST—*Continued.*

Ministers, Etc.	Post Offices.	Congregations.
Foreign Missionary.		Chicks Hill,
Thos. M'Cague	Cairo, Egypt.	Shade River.
Licentiates.		*Stations.*
Thomas Mercer	Maybee, Ohio	Rome,
W. J. McSurely	Wheat Ridge, "	Logan.
Presbytery of Springfield.		
R. D Harper	Xenia, "	Xenia.
Jos Clokey, D D	Springfield, "	Springfield.
J. P. Wright	Cedarville, "	Cedarville.
R. E. Stewart	Belbrook, "	Sugar Creek.
G. W. Gowdy	Columbus, "	Columbus.
Student.		*Vacancies.*
J. C. Hutchison	Yellow Springs.	Yellow Springs,
Licentiate.	Hilliard's Station.	Penuel.
Jon. Stewart.		
Presbytery of Michigan.		
J. N. Buchanan	Hebron, Ind	Hebron.
S. C. Baldridge	Jefferson, "	Providence.
John Anderson	Oswego, " / New Paris, "	Oswego, / New Paris.
J. D Glenn	Elizaville, "	Salem.
R. Smith	Holland, Mich	Dhrente.
J. R. Shepherd	" "	South Holland.
David Morrow	Warren, Ind / Murray	Warren, / Murray.
Without Charge.		
Wm. Lind	Centreville, Mich.	*Vacancies.*
Alexander M'Cahan	Rossville, Ind.	Centreville,
Missionary to Syria.	Tipton, "	Mt Hope,
J. A. Frazer	Damascus, Syria.	Bethsaida,
	Jalapa, Mich.	Bethel,
	Lafayette, "	Jalapa,
	Burnett's Creeek, Ind.	Lafayette,
Missionary to Kansas.	Martin, Mich.	Burnett's Creek,
B. L. Baldridge	Leavenworth City, K. T.	Martin.
Presbytery of Sydney.		
J. R. Bonner	Canonsburgh, Ohio	Canonsburgh.
C. T. M'Caughan	Urbana, "	Urbana.
J Duff	Perrysburgh, "	Scotch Ridge.
Jos. M'Hatton	Bellefontaine, "	Bellefontaine.
Wm. Wright	Quincy, "	Quincy and Con.
Samuel Wallace	Piqua, "	Piqua.
Without Charge.		*Vacancies.*
Thomas Calahan	Kenton, "	Kenton,
D. Paul	Sidney, "	Sidney.

IV. SYNOD OF ILLINOIS.

Ministers, Etc.	Post Offices.	Congregations.
1st Presbytery of Illinois.		
James Morrow	Sparta, Ill.	Washington.
John M. Gordon	Berlin, "	Berlin.
John F. Stewart	Sparta, "	Union.
James W. Glen	Preston, "	Springfield.
Thomas Turner	Carmi, "	West Union.
John M'Lean	St. Louis, Mo.	St. Louis.
Without Charge.		
M. M. Brown	Sparta, Ill.	*Vacancies.*
	Chester.	Chester.
	Jordan's Grove, Ill.	Hill Prairie,
	Taylorville, "	Spring Creek,
	Tacusa.	Tacusa,
	Pickneyville, "	Hopewell,
	Grand Cote, "	Bethel,
	Jacksonville.	Jacksonville.
2d Presbytery of Illinois.		
Matthew Bigger	Aledo, Ill.	Pope Creek.
D. C. Cochran	Viola, "	Twin Grove, Aledo.
S. M. Coon	Sussex, Wis.	Vernon, Lisbon.
P. H. Drennen	Washburn, Ill.	Low Point.
W. R. Erskine	Oquawka, "	Ellison.
John M. Graham	Elmira, "	Elmira.
Samuel Millen	Monmouth, "	Smyrna.
J. C. M'Knight	Spring Grove, "	Spring Grove.
J. C. Porter	Little York, "	Cedar Creek.
S. F. Thompson	Ross Grove, "	Ross Grove.
N. C. Weede	Sparland, "	Fairfield.
D. A Wallace	Monmouth, "	Monmouth.
Without Charge.		*Vacancies.*
Matthew Clarke	Bloomington.	Bloomington,
Thos. Dickson.		South Henderson,
John Freetly	Ross Grove.	Bethel,
Samuel Glover	Chenoa.	Harmony,
David Macdill, D.D.	Monmouth.	Oquawka,
J. R. M'Calister	Rock Island.	Rock Island,
M. Morrison	Monmouth.	Clayton,
Robert Ross.		Rockford,
Student.		Ellisville,
A. Conner	Monmouth.	North Henderson,
		Chicago,
		White Oak Grove,
Presbytery of Iowa.		Peoria.
Rev. Wm. M. Boyce	Keokuk, Iowa.	Keokuk.
W. M. Graham.		Morning Sun.
R. A. M'Ayeal	Oskaloosa, "	Oskaloosa.
J. N. Pressly	Indianola, "	Indianola.
Joseph White	Knoxville, "	Knoxville.
J. P. Chambers		Middletown, West Point.
A. Patterson		Dodgeville.
Without Charge.		*Vacancies.*
James Miller.		Winterset,
		St. Charles,

SYNOD OF ILLINOIS—*Continued.*

Ministers, Etc.	Post Offices.	Congregations.
		Mt. Sterling,
		New London,
		DesMoines,
		Albia.
Presbytery of Le Claire.		
R. S. Campbell	Dewitt, Ia	Dewitt,
		Camanche.
S. F. Vanatta	Washington, Iowa	Washington,
		Brighton.
Henry Allen	Iowa City, "	Iowa City.
R. N. Fee	Wapello, "	Harrison.
S. E. M'Kee	Le Claire City, "	Le Claire Prairie,
		Port Byron.
		Vacancies.
		Bellview and Con.,
		Millersburgh,
		Le Claire City,
		Davenport.

SUMMARY.

Presbyteries.	Ministers.	Prob'rs.	Students.	Cong'ns.	Families.	Members.
Presbytery of New York	12	2	1	11	948	1877
" Washington	7	1	1	6	626	1212
" Saratoga	8	2	..	11	729	1407
" Caledonia	10	2	..	10	646	1204
" Philadelphia	3	..	..	3	420	1139
" Boston	4	..	..	5	281	529
" Monongahela	8	5	2	16	1084	2184
2d Presbytery of Ohio	11	3	3	24	756	1643
Presbytery of Lakes	7	..	..	13	538	1091
" Big Spring	4	1	..	10	184	387
" Steubenville	7	3	1	15	628	1284
" Mansfield	2	2	1	16	331	576
" Lawrence	7	..	..	16	448	1001
" Butler	7	..	2	14	597	1363
" Wheeling	7	1	1	22	538	1057
" Westmoreland	8	2	1	17	672	1473
" Blairsville	6	1	1	13	400	899
" Allegheny	9	1	2	18	970	2351
1st Presbytery of Ohio	12	4	2	11	500	1225
Presbytery of Indiana	6	..	..	14	397	975
" Chillicothe	10	2	..	14	351	859
" Springfield	5	..	1	7	309	727
" Michigan	12	..	..	17	419	832
" Sidney	9	..	..	8	349	728
1st Presbytery of Illinois	7	..	..	13	428	946
2d " "	20	..	1	27	799	1739
Presbytery of Iowa	8	..	..	14	212	465
" Le Claire	5	..	..	12	227	501
28	221	32	20	367	14,787	31,284

SUMMARY OF GENERAL SYNOD OF THE ASSO. REF. CHURCH.

Moderator—Rev. D. C. M'Laren, D.D., Geneva, N. Y.

Stated Clerk—Rev. James Prestley, 692 Houston street, New York.

Treasurer—R. Dunlap, Jr., Pittsburgh, Pa.

Assistant Treasurer—Thos. B. Rich, 187 Elizabeth street, New York.

Clerk of Committee of Missions—Rev. R. D. Harper, Xenia, O.

Board of Agency—Revs. J. T. Pressly, D.D., J. B. Dales, J. G. Brown, R. D. Harper; and Messrs. R. Dunlap, Jr., T. B. Rich, and S. C. Huey.

SYNODS.

NEW YORK—Meets in York, N. Y., 2d Wednesday October. Rev. J. B. Scouller, Argyle, N. Y., Stated Clerk.

1ST OF THE WEST—Meets in Pittsburgh, Pa., 1st Tuesday October.

2D OF THE WEST—Meets in Xenia, O., 2d Thursday October. Rev. R. D. Harper, Xenia, O., Stated Clerk.

ILLINOIS—Meets in Monmouth, Ill., 2d Tuesday October. Rev. J. C. Porter, Little York, Ill., Stated Clerk.

FOREIGN MISSIONS AND MISSIONARIES.

In Damascus, Syria—Rev. J. A. Frazier and wife; Rev. John Crawford and wife; Dr. Alex. Hattie, and Miss Sarah B. Dales.

In Cairo, Egypt—Rev. Messrs. James Barnet, Thomas M'Cague and wife.

In Alexandria, Egypt—Rev. G. Lansing and wife.

ASSOCIATE SYNOD.

PRESBYTERY OF PHILADELPHIA.

MINISTERS.	CONGREGATIONS.	POST OFFICE.	COUNTY.	STATE.
William Easton	Octorara	Smyrna	Lancaster	Pa.
	Muddy Run	do	do	"
J. D. Cooper, D.D.	Second Cong., Phila.	Kensington	Philadelphia	"
Joseph M'Kee	Petersburgh	Bloomfield	Perry	"
	Carlisle	do	do	"
	Middle Ridge	do	do	"
Francis Church	First Cong., Phila.	Philadelphia	Philadelphia	"
T. H. Beveridge	Third Cong., Phila.	do	do	"
J. H. Andrew	Oxford	Oxford	Chester	"
William Bruce	Baltimore	Baltimore	Baltimore	Md.
James Price	Fourth Cong., Phila.	Frankford	Philadelphia	Pa.
F. M'Burney	Guinston	Chanceford	York	"
	Lower Chanceford	do	do	"
James Bruce	Mercersburg	Mercersburg	Franklin	"
	Cove	M'Connelsburg.	Fulton	"
Vacancies	Stone Valley	M'Alavy's Fort	Huntingdon	"
	Reedsville	Kishacoquillas	Mifflin	"
	Huntingdon	Huntingdon	Huntingdon	"
	Boalsburg	Boalsburg	Centre	"

Financial Agent—Thomas H. Beveridge, No. 126 North 21st street, Philadelphia.
Ministers without Charge—John Adams, J. G. Austin.

PRESBYTERY OF STAMFORD.

MINISTERS.	CONGREGATIONS.	POST OFFICE.	COUNTY.	STATE.
John Gillespie	Esquesing	Milton	Halton	C. W.
Robert M'Allister	Port Robinson	Port Robinson	Welland	"
D. H. Goodwillie	Stamford	Stamford	do	"
J. B. Wilson	London	Telfer	Middlesex	"
Vacancies	Dumfries	Galt	Waterloo	"
	Komoka	Komoka		
	Merrittsville	Merrittsville		

Financial Agent—John Gillespie, Milton, Halton county, Canada West.

PRESBYTERY OF IOWA.

MINISTERS.	CONGREGATIONS.	POST OFFICE.	COUNTY.	STATE.
James R. Doig .... William Wilson ...	Washington	Washington	Washington	Iowa.
N. M'Dowell	Crawfordsville.....	Crawfordsville ..	do	"
J. T. Tate	Pleasant Valley	Dutch Creek	do	"
J. D. Cunningham.	Otter Creek.....	La Motte	Jackson	"
	Cedar Creek	Andrew	do	"
S. M'Arthur	Birmingham	Birmingham	Van Buren.....	"
	Sugar Creek	Clay Grove.....	Lee	"
James Brown	Keokuk City	Keokuk	do	"
	Keokuk	do	do	"
Alexander Story...	Columbus City.....	Columbus City ..	Louisa	"
	Grandview	Grandview.....	do	"
Samuel Hindman....	Pleasant Divide.....	Albia.....	Monroe.....	"
Hugh Sturgeon.....	Kingston	Cedar Rapids ...	Linn	"
A. J. Allen	Scotch Grove	.....	....	"
Joseph S. Maughlin..	Amity	College Springs..	Page	"
	Winterset.....	Winterset.....	Madison	"
	Summerset	Summerset	Warren	"
	Mount Hope	....	....	"
	Vinton	Vinton	Benton	"
	Boonesborough.....	Boonesborough .	Boone	"
Vacancies	Service	Albia	Monroe.....	"
	Fairfield	Fairfield	Jefferson	"
	Corydon	Corydon	Wayne	"
	Lacona	Lacona	....	"
	Eldora	Eldora	Hardin	"
	Berea	Berea	Johnston	Kans.

Licentiates—G. Torrence, A. B. Cassill, John P. Robb, J. Shearer, J. Sawhill.
Without Charge—John Graham, Daniel M'Lean, D. Lindsay, A. C. Tris, J. A. Vance, W. Douthet, R. J. Hammond, J. M'Clintock, James N. Smith, J. R. Slentz.
Financial Agent—Samuel M'Arthur, Birmingham, Van Buren county, Iowa.

PRESBYTERY OF CAMBRIDGE.

MINISTERS.	CONGREGATIONS.	POST OFFICE.	COUNTY.	STATE.
C. Webster	Queensbury	Glenn's Falls . ..	Warren	N. Y.
Isaac Law	Putnam	Putnam	Washington	"
W. E. Henning.....	North Argyle	North Argyle ...	do	"
William Hawthorne	Hinchinbrook.....	Moore's P. O..	do	"
	Hemmingsford		do	"
H. Brown.....	Salem	Shushan	do	"
Henry Gordon	Cambridge.....	Coila	do	"
James A. Duff.....	South Argyle	South Argyle ...	do	"
J. B. Dunn .....?...	E. Greenwich	East Greenwich .	do	"
	Hebron.....	West Hebron ...	do	"
Vacancies.....	Second Hebron.....	do	do	"
	Cambridge	Coila	do	"

Licentiates—Gilbert H. Robertson, James P. M'Arthur.
Financial Agent—James A. Duff, South Argyle, Washington county, New York.
Without Charge—P. Campbell, John G. Smart, James Law, John Harsha.

PRESBYTERY OF RICHLAND.

MINISTERS.	CONGREGATIONS.	POST OFFICE.	COUNTY.	STATE.
Sam'l Irvine, D.D	Salt Creek	Fredericksburgh	Wayne	Ohio.
J. Y. Ashenhust	Haysville	Haysville	Ashland	"
	Savannah	Savannah	Do	"
D. W. Collins	Mansfield	Mansfield	Richland	"
	Ontario	Ontario	Do	"
J. P. Scott	Millersburgh	Millersburgh	Holmes	"
	Nashville	Nashville	Do	"
W. H French	North Washington	Iberia	Morrow	"
Jas. W. M'Farland	Wooster	Wooster	Wayne	"
Vacancies	Dalton	Dalton	Do	"
	Keene	Keene	Coshocton	"
	South Washington	Iberia	Morrow	"

Financial Agent—J. Y. Ashenhust, Haysville, Ashland county, Ohio.

PRESBYTERY OF ALLEGHENY.

MINISTERS.	CONGREGATIONS.	POST OFFICE.	COUNTY.	STATE.
David Blair	Indiana	Indiana	Indiana	Pa.
Jos. Scroggs, D.D	Fairfield	Ligonier	Westmoreland.	"
	Donegal	Mansfield	Do	"
Wm. Galbraith	Freeport	Freeport	Armstrong	"
	Buffalo	Do	Do	"
J. Rodgers, D.D	Allegheny	Allegheny	Allegheny	"
Saml. Anderson	Union	West Lebanon	Indiana	"
Thos. Gilkerson	Warren	Apollo	Armstrong	"
Byron Porter	Shelocta	Shelocta	Indiana	"
	Elderton	Do	Do	"
	Crete	Do	Do	"
S. B. Reed	Pittsburgh	Pittsburgh	Allegheny	"
Vacancies	Turtle Creek	Freeport	Armstrong	"
	Conemaugh	Saltsburgh	Indiana	"
	Glade Run	Glade Mills	Butler	"
	Mechanicsburg	Brush Valley	Indiana	"
	Valley Church	Hulton	Allegheny	"

Financial Agent—S. B. Reed. Pittsburgh, Allegheny county, Pa.
Licentiates—J. M. Adair, Josias Stevenson.
Without Charge—D. H. A. M'Lean, D.D., H. K. Lusk.

PRESBYTERY OF NORTHEBN INDIANA.

MINISTERS.	CONGREGATIONS.	POST OFFICE.	COUNTY.	STATE.
N. Ingles	Burnet's Creek	Lockport	Carroll	Ind.
S. G. M'Neil	Pleasant Run	Pittsburgh	Do	"
Jas. Dickson	Portland	Portland Mills	Putnam	"
Vacancies	Laporte	Laporte	Laporte	"
	Sharon	Delaware	Selma	"

Financial Agent—S. G. M'Neil, Pittsburgh, Carroll county, Ind.
Without Charge— John L. M'Lean.

PRESBYTERY OF SHENANGO.

MINISTERS.	CONGREGATIONS.	POST OFFICE.	COUNTY.	STATE.
M. Snodgrass	Fairfield	Custards	Crawford	Pa.
E. Small	Springfield	Mercer	Mercer	"
	Rocky Spring	do	do	"
	Mineral Ridge	do	do	"
D. R. Imbrie	Wilmington	New Wilmington	Lawrence	"
Samuel M. Kerr	Harmony	Harrisville	Butler	"
W. C. Jackson	Greenville	West Greenville	Mercer	"
G. C. Vincent	Lebanon	Worth	do	"
D. W. French	Mercer	Mercer	do	"
A. M. Black	Harlansburgh	Harlansburgh	Lawrence	"
Wm. Bruce	Adamsville	Adamsville	Crawford	"
A. R. Rankin	Slippery Rock	Slippery Rock	Butler	"
Alex. Murray	Kerr's Ridge	Titusville	Crawford	"
	Oakland	Oherry Tree	Venango	"
Joseph A. Collins	Shenango	Turnersville	Crawford	"
Vacancies	New Castle	New Castle	Lawrence	"
	Portersville	Portersville	Butler	"
	Mountville	do	do	"
	Prospect	Harlansburgh	Lawrence	"
	Princeton	Princeton	do	"
	Cross Roads	Clarksville	Mercer	"
	Conneautville	Conneautville	Crawford	"
	French Creek	Cochranton	do	"
	Conneaut Lake	Evansville	do	"
	Allegheny	Perry	Venango	"
	Cherry Run	Plummer	do	"
	Jamestown	Jamestown	Mercer	"
	Kinsman	Kinsman	Trumbull	"
	Clintonville	Clintonville	Venango	"
	Unity	Anderson's Mills	Butler	"

Financial Agent—Wm. C. Jackson West Greenville, Mercer county, Pa.
Without Charge—Jas. Patterson, D.D., James P. Ramsey, Joseph Banks, J. M'Clintock, W. A. Black.

PRESBYTERY OF OHIO.

MINISTERS.	CONGREGATIONS.	POST OFFICE.	COUNTY.	STATE.
D. Goodwillie	Poland	Poland Centre	Mahoning	Ohio.
	Liberty	Churchill	Trumbull	"
James M'Gill	Cleveland	Cleveland	Cuyahoga	"
J. W. Logue	Northfield	Northfield	Summit	"
B. F. Sawyer	Darlington	Darlington	Beaver	Pa.
	New Brighton	New Brighton	do	"
S. T. Herron	New Lisbon	New Lisbon	Columbiana	Ohio.
	West Beaver	West Beaver	do	"
John A. Magill	Beaver	Beaver C. H.	Beaver	Pa.
S. Alexander	Bethel	Mt. Jackson	Lawrence	"
J. Alexander	Deer Creek	New Bedford	do	"
Vacancies	Four Mile	Beaver C. H.	Beaver	"
	West Union	Calcutta	Columbiana	Ohio.
	Stow	Hudson	Summit	"
	Springfield	Springfield	do	"
	Bundysburgh	Bundysburgh	Granger	"
	Palestine	Palestine	Columbiana	"

Licentiate—J. Torrence.
Financial Agent—Bev. D. Goodwillie.
Without Charge—J. M'Ilfatrick, Titus Bassfield.

PRESBYTERY OF DETROIT.

MINISTERS.	CONGREGATIONS.	POST OFFICE.	COUNTY.	STATE.
Jas. M. Smealie ...	Troy	Birmingham	Oakland	Mich.
	Southfield	do	do	"
Andrew Irons	Bruce	Romeo	Macomb	"
Vacancies	Detroit	Detroit	Wayne	"
	Commerce	Commerce	Oakland	"
	Martin	Martin	Allegan	"
	Nankin	Dearborn	Wayne	"

Licentiates—W. Coleman, W. H. M'Farland.
Financial Agent—Andrew Irons, Romeo, Macomb county, Michigan.
Without Charge—James A. Shankland.

PRESBYTERY OF NORTHERN ILLINOIS.

MINISTERS.	CONGREGATIONS.	POST OFFICE.	COUNTY.	STATE.
R. W. French	Somonauk	Freeland	De Kalb	Ill.
G. D. Henderson ..	Sandy	Granville	Putnam	"
	Granville	do	do	"
S. Collins	Yorkville	Yorkville	Racine	Wis.
J. A. M'Kee	Wheatland	Plainfield	Will	Ill.
Robert Acheson	Galena	Galena	Jo Daviess	"
W. P. Currie	Apple River	Hanover	do	"
Vacancies	Freeport	Freeport	Stephenson	"
	Rock Run	Dakota	do	"
	Monroe	Monroe	Green	Wis.
	Sight Hill	Midland	Marquette	"
	Waupacca	Waupacca	Waupacca	"
	Neshanoc	Neshanoc	Lacrosse	"
	Oshkosh	Oshkosh	Winnebago	"
	Neenah	Neenah	do	"
	New Hope	Lane Depot	Ogle	Ill.
	Chemung	Chemung	M'Henry	"
	Camp Creek	Savannah	Carroll	"

Financial Agent—Samuel Collins, Yorkville, Racine county, Wisconsin.
Without Charge—Wm. Oburn, J. Skellie, A. McHatten.
Licentiate—Thomas Winter.

PRESBYTERY OF ALBANY.

MINISTERS.	CONGREGATIONS.	POST OFFICE.	COUNTY.	STATE.
				N. Y.
P. Bullions, D.D.	Troy	Troy	Renssalaer	"
S. F. Morrow	Albany	Albany	Albany	"
G. M. Hall	Florida	Hoffman's Ferry	Schenectady	"
Wm. J. Cleland	Delhi	Croton	Delaware	"
D. S. McHenry	York & Covington	Peoria	Wyoming	"
J. B. Lee	Bovina	Bovina Village	Delaware	"
Andrew Thomas	Johnstown	Johnstown	Fulton	"
Vacancies	Lansingville	Hamden	Delaware	"
	New Kingston	New Kingston	do	"

Financial Agent—James B. Lee, Brushland, Delaware county, New York.
Without Charge—David Strang, James Howie, Wm. Melvin.

PRESBYTERY OF CHARTIERS.

MINISTERS.	CONGREGATIONS.	POST OFFICE.	COUNTY.	STATE.
Thomas Hanna, D.D.	Washington	Washington	Washington	Pa.
W. M. M'Elwee, D.D.	Frankfort	Frankfort	Beaver	"
B Boyd	Pigeon Creek	Strabane	Washington	"
James G. Rankin	Robinson	Bavington	do	"
F. A. Hutchinson	Noblestown	Noblestown	Allegheny	"
J. C. Murch	Wheeling	West Alexander	Washington	"
	West Alexander	do	do	"
John T. Brownlee	Mount Hope	W. Middletown	do	"
D. W. Carson	Service	Service	Beaver	"
Joseph R. Thompson	Mount Pleasant	Hickory	Washington	"
J B. Clark	Chartiers	Canonsburgh	do	"
James G. Carson	South Buffalo	Claysville	do	"
W. M'C. Gibson	North Buffalo	Taylorstown	do	"
	Heads of Wheeling	do	do	"
Josiah Thompson	Clinton	Clinton	Allegheny	"
A. Y. Houston	Peter's Creek	Bower Hill	Washington	"
Vacancies	Ohio	Scottsville	Beaver	"
	Tumbleson's Run	Hookstown	do	"
	Burgettstown	Burgettstown	Washington	"
	Miller's Run	Venice	do	"
	Cross Creek	Wellsburgh	Brooks	Va.
	West Union	West Union	Marshall	"

Licentiates—Thomas J. Kennedy J. Forsythe, W. W. Barr, W. W Templeton, A. R. Anderson, W. L. Wilson, S. M. L. Kier, Robert Gilmore, E. A Brownlee.
Ministers without Charge—A. Donnan, J. Neil.
Financial Agent—James G. Carson, Claysville, Washington county, Pa.

PRESBYTERY OF VERMONT.

MINISTERS.	CONGREGATIONS.	POST OFFICE.	COUNTY.	STATE.
Thomas Goodwillie	Barnet	Barnet	Caledonia	Vt.
Gawn Campbell	Greensboro'	Greensboro'	Orleans	"
Vacancies	Barnet	Barnet	Caledonia	"
	Ryegate	Ryegate	do	"
	do	do	do	"

Licentiate—John Gibson.
Without Charge—William Pringle, James M'Arthur.
Financial Agent—Gawn Campbell, Greensboro', Orleans county, Vt.

PRESBYTERY OF CLARION.

MINISTERS.	CONGREGATOINS.	POST OFFICE.	COUNTY.	STATE.
John M'Auley	Cherry Run	Reimersburgh ..	Clorion	Pa.
	Hermon	do	do	"
	Jefferson	Brookville	Jefferson	"
John Todd.....	Beaver Run.....	do	do	"
	Upper Piney.....	Strattonville	Clarion	"
William Smith	Rich Hill	Middlesex	Armstrong.....	"
	Concord	Rural Valley....	do	"
J. C. Telford	Mahoning	Mahoning	Indiana	"
	Beracha	Plumville.....	do	"
	Clearfield	Lumber City....	Clearfield	"
James L. Purdy ..	Susquehanna	Horton	Indiana	"
	Pine Grove	Hillsdale	do	"
	Glade Run.....	Dayton	Armstrong.....	"
D. K. Duff	Lower Piney.....	Pine Township..	do	"
	Perrysville.....	Perrysville	Jefferson	"
Vacancies.....	Mount Carmel	Reynoldsburg ..	do	"
	Thompsons	.....	Clarion	"

Financial Agent—William Smith, Cowansville, Armstrong county, Pa.
Without Charge—John Hindman.

PRESBYTERY OF SOUTHERN INDIANA.

MINISTERS.	CONGREGATIONS.	POST OFFICE.	COUNTY.	STATE.
Moses Arnott	Carmel	South Hanover..	Jefferson	Ind.
John Bryan	Bloomington	Bloomington ...	Monroe.....	"
James Ingles	Ruhamah	Scotland.....	Greene	"
	Madison	Madison	Jefferson	"
	Greyfriars	Lexington	Scott	"
	Hopewell	do	do	"
Vacancies.....	N. Providence.....	Palestine	Crawford	Ill.
	Stafford	Black Creek	Sullivan	Ind.
	Mount Pleasant	Lancaster.....	Jefferson	"
	Vernon	Vernon.....	Jennings	"

Financial Agent—Moses Arnott, South Hanover, Jefferson county, Indiana.
Without Charge—John D. M'Nay.

PRESBYTERY OF MUSKINGUM.

MINISTERS.	CONGREGATIONS.	POST OFFICE.	COUNTY.	STATE.
J. M. Henderson ..	Northfield	Otsego	Muskingum.....	Ohio.
	New Concord	New Concord.....	do	"
John S. Easton	Scroggsfield.....	Scroggsfield.....	Carroll	"
William Wishart	Unity	New Athens.....	Harrison	"
Thomas Brown.....	Cambridge	Cambridge	Guernsey	"
John Patterson	Londondery.....	Londondery	do	"
James P. Lytle	Bloomfield	New Concord.....	Muskingum.....	"
J. S. M'Cready	Cadiz	Cadiz	Harrison	"
J. M'Kirahan.....	Jefferson	Germano	do	"
	Newmarket	Newmarket	do	"
S. C. Reid	Ridge	Kimbolton	Guernsey	"
	Clear Fork.....	Milnersville	do	"
Thomas R. Simpson..	Yellow Creek.....	Moore's Salt Works	Jefferson	"
William Grimes ..	Belmont	Jacobsburgh	Belmont	"
	M'Mahon's Creek..	St. Clairsville	do	"
	Glade Run	Mechanicstown....	Carroll	"
	High Ridge	St. Clairsville	Belmont	"
	Claysville	Claysville	Guernsey	"
Vacancies.....	New Athens	New Athens.	Harrison	"
	Mount Pleasant...	Mount Pleasant...	do	"
	Sharon	Deerfield	do	"
	Goshen	Worth	Perry	"
	North Union.....	Leavitt	Carroll	"

Financial Agent—John Patterson, Londondery, Guernsey county, Ohio.
Without Charge—John Donaldson, Thomas Wilson.

PRESBYTERY OF MONMOUTH.

MINISTERS.	CONGREGATIONS.	POST OFFICE.	COUNTY.	STATE.
John Scott.....	Henderson	Monmouth	Warren	Ill.
J. A. Edie	North Henderson....	North Henderson	do	"
John H. Nash.....	Le Claire	Le Claire	Scott	Iowa.
Elijah M'Coy.....	Bethel	Olena	Henderson	Ill.
	Smith Creek	Linden	Warren	"
	Homestead.....	Pennsylvania ...	Rock Island....	"
Vacancies.....	Virgil	Virgil	Fulton	"
	Unity	Sparta.....	Randolph.....	"

Financial Agent—J. A. Edie, N. Henderson, Warren county, Illinois.
Without Charge—John Wallace, J. D. Wolfe, A. A. Rodgers.

PRESBYTERY OF NEW YORK.

MINISTERS.	CONGREGATIONS.	POST OFFICE.	COUNTY.	STATE.
H. H Blair	Charles Street	New Nork	New York	N. Y.
James Harper	2d Congregat'n, N. Y.	do	do	"
James Thompson	25th Street, N. Y.	do	do	"
S. F. Farmer	Williamsburgh	Brooklyn, (E. D.)	do	"
W. G M'Elhany	Hoboken	Hoboken	Hudson	N. J.
Hugh W. Todd	Patterson	Patterson	Passaic	"
James Williamson	Sutton	Sutton		Mass.
James Dinsmore	6th Congregat'n, N.Y.	New York	New York	N. Y.
James B. Whitten	7th Congregat'n, N.Y.	do	do	"
David Donnan	2d Cong., Newark	Newark		N. J.

Financial Agent—James B. Whitten, No. 221 West 32d St, New York.
Without Charge—A. Murdoch.

PRESBYTERY OF MIAMI.

MINISTERS.	CONGREGATIONS.	POST OFFICE.	COUNTY.	STATE.
James Wallace	Huntsville	Huntsville	Logan	Ohio.
Robert Forrester	Truro	Reynoldsburgh	Franklin	"
J. P. Smart	Massies' Creek	Xenia	Greene	"
I. N. Laughead	Darby and Sugar Run	New California	Union	"
C. Cummins	Cæsar's Creek	Jamestown	Greene	"
R. H. Pollock	Cincinnati	Cincinnati	Hamilton	"
J. L. Bull	Kenton and Hale	Kenton	Hardin	"
J. M. Snodgrass	Leipsic	Leipsic	Putnam	"
Gilbert Small	North Liberty	Eckmansville	Adams	"
Vacancies	Xenia	Xenia	Greene	"
	Hillsborough	Hillsborough	Clinton	"
	Sabina		do	"
	New Hampshire			"
	Mercer			"
	Salem	Amity	Franklin	"
	Sugar Creek	Bellbrook	Greene	"

Licentiates—Hugh M'Hatten, R. D. Williamson, George Torrence, R. B. Ewing, R. G. Wallace, J. I. Frazer, A. M'Cartney, J. Truesdale.
Without Charge—A. M'Hatten. M. Oldham.
Financial Agent—R. H. Pollock, Cincinnati, Ohio.
Professors of Theology—Rev. Samuel Wilson, D.D., Rev. Thomas Beveridge, D.D.

SUMMARY.

PRESBYTERIES.	Ministers.	Licentiates.	Congregations.	Families.	Members.
CAMBRIDGE	12	2	12	566	1237
ALLEGHENY	10	2	17	966	2262
PHILADELPHIA	12	.....	19	617	1348
MIAMI	13	8	18	406	951
MONMOUTH	7	.....	8	303	646
ALBANY	10	.....	[illegible]	535	1071
N. ILLINOIS	9	1	18	295	631
N. INDIANA	4	.....	5	149	338
CHARTIERS	16	9	22	1178	2732
OHIO	10	1	17	611	1403
NEW YORK	11	.....	10	774	1696
IOWA	23	5	26	721	1583
RICHLAND	6	.....	12	375	796
SHENANGO	17	.....	30	1049	2 51
MUSKINGUM	13	.....	23	802	1749
STAMFORD	4	.....	7	180	470
S. INDIANA	4	.....	10	229	519
VERMONT	4	1	5	194	401
DETROIT	3	2	7	194	367
CLARION	7	.....	17	441	940
SEALKOT	3	2	1	6	14
Totals 21	198	33	293	16621	23505

PROFESSORS OF THEOLOGY—Samuel Wilson, D.D., of Xenia, Greene county, Ohio, Professor of Didactic Theology and Hebrew; Thomas Beveridge, D.D., of Xenia, Greene county, Ohio, Professor of Biblical Literature and Church History.

MISSIONARIES—Rev. Andrew Gordon, Rev. E. H. Stevenson, Rev. R. A. Hill, E. P. Swift, G. W. Scott, Elizabeth Gordon, Sealkot, Northern India; Rev. James C. Herron, Napa, California.

OFFICERS OF SYNOD—Rev. J. T. Cooper, D.D., Kensington, Pa., Moderator; Rev. Thomas Hanna, D.D., Washington, Pa., Clerk; Daniel Houston, Canonsburg, Pa., Treasurer; Rev. James Rodgers, D.D., Allegheny City, Pa., Chairman of Board of Home Missions.

XVII.—Colleges.

FRANKLIN COLLEGE.

This Institution, located at New Athens, Harrison county, Ohio, was incorporated in the year 1825, and is the oldest seminary of learning in the eastern part of the State.

It owes its origin, properly, to the Christian enterprise of the late Rev. John Walker, of the Associate Church,—who established in the village a classical school, chiefly for the education of young men for the ministry, under the successful management and tuition of the Rev. Thomas Beveridge, D.D., (then a young man,) now Professor in the Theological Seminary at Xenia, Ohio—which suggested the establishment of the College.

Franklin College is not endowed, and is not in debt. Its professors are supported by the tuition fees. It owes its commodious buildings, and its literary societies, their spacious and tastefully furnished rooms and excellent and well selected libraries, to the liberality of the friends of Christian education and human rights; of which Franklin College has proved itself an exponent and advocate.

This Institution is not denominational; but yet has been, mainly, under the controlling influence and patronage of the Associate and Associate Reformed Churches. And it is a striking fact, that no *one College* in existence has educated so many of the present ministry of "The United Presbyterian Church" as this Institution. By an inspection of its catalogue, it appears three-fourths of its Alumni have entered the ministry of the various Presbyterian Churches. It has its graduates in the missionary fields of India and Oregon, and in the professorships of various Colleges. It was the first Institution in the west to introduce the study of Hebrew Literature; so that the greater part of those preparing for the ministry, in this Institution, give it as large a share of attention as Latin or Greek.

The location of Franklin College is in the midst of a very healthy and fertile section of country, whose inhabitants are characterized by intelligence, morality and religion. It is within six miles of the Steubenville and Indiana Railroad, at Cadiz,—nine miles of the national road, at St. Clairsville—and eighteen miles of the Ohio River, and the different railroads meeting at Wheeling, Virginia; from which points it is easy of access. It is sufficiently near these thoroughfares to enjoy their advantages —sufficiently remote to be free from their vices.

Number of students, - - - - - -	90
Number of Alumni, near - - - - -	250

Sessions and Vacations.—The Collegiate year is divided in two terms: The first commencing on the first Monday of November, and ending on the last Wednesday of March. The second commencing on the first Monday of May, and ending on the last Wednesday of September, commencement day. Vacations, April and October.

PRESENT FACULTY.

Rev. A. D. Clark, D.D., President, and Prof. of Hebrew Literature and Mental and Moral Philosophy.

Rev. William Wishart, A.M., Prof. of Languages, Logic, etc., and Adjunct Prof. of Hebrew Literature.

Rev. David Craig, A.M., Prof. of Mathematics, Natural Science, and German and French Languages.

Mr. Robert Campbell, Tutor of Languages.

MUSKINGUM COLLEGE.

In the fall of 1836, the citizens of New Concord and vicinity assembled on the call of Rev. B. Waddle, of the Associate Reformed Church. He addressed them on the subject of education, and they resolved to aid him in establishing a literary institution in that village.

Accordingly, a petition was sent to the Legislature of Ohio, asking for a College charter. The charter was granted in March, 1837, and in October following, classes were formed and regular operations commenced. Muskingum is not a denominational College. Still, the trustees, fifteen in number, have been chosen from four branches of the Presbyterian family. Four trustees from the Associate Church, four from the Associate Reformed Church, four from the Presbyterian, (O. S.,) and three from the Reformed Church, (O. S.) At present the U. P. Church has eight of the trustees of Muskingum College. The regular College studies require the student to be in attendance four years. During the whole course, attention is given to the *moral* as well as the *mental* culture of the students. The last catalogue shows that one hundred and six pupils had been in attendance within the year.

PRESENT FACULTY.

Rev. B. Waddle, President.

James White, A.B., Prof. of Mathematics.

Thomas Stevenson, A.B., Prof. of Languages.

H. D. Munson, M.B., Prof. of Music.

John G. F. Holston, A.M., M.D., Lecturer on Chemistry and Geology.

G. W. Pringle, M.D., Lecturer on Anatomy and Physiology.

WESTMINSTER COLLEGE

Is located at New Wilmington, Lawrence county, Pennsylvania. This Institution, already important, is destined to wield a wide influence on the coming generations in this region and elsewhere. It commands the country designated between the Ohio River and Lake Erie, without a rival except "Allegheny College," (Meadville, Crawford county,) under the care of the M. E. Church. The Presbyterian Churches of this region are nu-

merous, populous and powerful. Presbyterianism here took early and deep root under the planting and fostering hands of Revs. Tait, Woods and Satterfield, of the Presbyterian; Murray, McLean and Imbrie, of the Associate; Galloway, Reed, Dinwiddie, Smith and Niblock, of the Associate Reformed Churches, with their co-workers. The latter two bodies, now the United Presbyterian, are the controlling Presbyterian Church of this region. An intelligent and numerous membership in this Church, true to their primitive Presbyterian principles and forms, possessed of ample means, and prizing the education of their children, are destined to sustain Westminster College, under the blessing of God, in their fostering hands to future times.

Rev. G. C. Vincent was the projector of the Institution. The germ of its organization was the Classical Academy at Mercer, under his care. The transfer of the Academy to New Wilmington, its establishment immediately as a Collegiate Institute by joint resolution of the Presbyteries of Shenango and Ohio, of the Associate Church, January 21st, 1852, and incorporation by the Legislature of Pennsylvania the following March, gave it its present legal character. Among those early and active friends to whom the College is indebted for much of its subsequent prosperity, it is proper to mention in a special manner, on the part of the Presbytery of Ohio, Revs. Ramsey and Goodwillie, and Messrs. David Houston and I. P. Cowden, elders; and on the part of the Presbytery of Shenango, Messrs. Wm. Dickey, Andrew J. Burgess, and Edward McElree, and Revs. Wolfe and Imbrie; the latter pastor in New Wilmington.

It was proposed in the establishment of the Institute to raise an endowment fund, to which New Wilmington, including a circle of five or six miles around it, was to contribute $10,000, as a condition of fixing the location of the proposed Institution at that place. This was promptly done; and under the efficient agency of Rev. J. D. Wolfe, the sum was increased the same season to $50,000. The amount thus and since obtained insures

the perpetual existence of the College; and this endowment fund is still increasing. The favor with which the Institution was received surpassed expectation, and the Academy suddenly rose to the rank of a prosperous College.

Regarding the *endowment* of this Institution, notwithstanding the objections of some candid minds, the trustees of Westminster College are satisfied there are large advantages resulting from it. By creating a constant annual revenue, the operations of the Institution are not liable to be affected by irregularity in the attendance of students. Tuition is afforded at lower rates, and thus the advantages of education are not confined to the favored few, but placed within the reach of all who prize it. It is substantially the same system as that which makes the common schools of our land such efficient institutions for educating and Americanizing the masses, rich and poor. If the State endows her common schools, why should not the Church with equal munificence endow her Colleges?

A more serious objection is liable to be presented against such Institutions as Westminster, namely, the charge of sectarianism —a charge no doubt sometimes urged by candid and liberal men. Singularly enough, however, it is more generally presented by members of denominations, evangelical or unevangelical, whose very labors to found and sustain their own denominational Colleges, years ago, have at length induced the Associate and Associate Reformed Churches to engage in the work of educating their own children. What more bitter foe of so-called Protestant Sectarianism than the Church of Rome, that builds her proselyting schools everywhere throughout the land? As for Protestant denominations, which of them has not as many Colleges as it can found—Episcopalian, Methodist, Presbyterian, Old or New School, or any of the rest? Our limits forbid debate on this point, and we only add, for the consideration of honest minds, that it is now too late to debate this question. We must either in general surrender our children to be educated

under influences already existing of an adverse denominational cast, or sustain those institutions whose sound religious and moral character we can approve. As will be seen elsewhere in this article, the trustees and faculty of Westminster College do not agree to hide their principles while filling the post of educators; at the same time, proselyting is repugnant to their moral sense, and is neither their policy or practice.

The Institution was put into immediate operation April, 1852, under the care of Revs. G. C. Vincent, and D. H. A. McLean. They were assisted for some time by Rev. J. W. Hersha and Mr. D. H. Goodwillie. The faculty was more formally organized in the second year by the election of James Patterson, D. D., President; Rev. A. M. Black, Professor of Hebrew Literature; and Miss L. J. Lowrie, Principal of the French Department. She, with Messrs. Hersha and Goodwillie, has since resigned; and now, at the formation of the United Church, the faculty stands as follows:

Jas. Patterson, D.D., President, and Prof. of Mental and Moral Philosophy, and Political Economy.

Rev. Andrew M. Black, A.M., Prof. of Hebrew Literature and Logic, and Adjunct Prof. of Greek.

Rev. G. C. Vincent, A.M., Prof. of Greek Literature and History.

Rev. William Findley, A.M., Prof. of Latin Literature.

———, Prof. of Mathematics. Vacant. Duties temporarily filled by other professors.

J. B. Cummings, Esq., Principal of Scientific Department.

Joseph McKee, Esq., Tutor.

The trustees are twelve in number, six chosen by each Presbytery. Their officers are: President, Rev. Samuel Alexander, Mt. Jackson, Pa.; Vice President, Rev. S. Herron, New Lisbon, O.; Secretary and Financial Agent, Rev. A. J. Burgess, Greenfield, Pa.; General Agent, Wm. Dickey, Esq., New Wilmington, Pa., to whom all business letters are to be addressed.

The catalogue of the present year, 1857–8, shows an attendance of two hundred and forty-eight students. The graduating class consists of twenty-one young gentlemen and ladies; most of whom are young men having the ministry in view, as their professional business, with talents and moral worth to commend them in that most important of all spheres of labor.

In closing this sketch of Westminster College, attention is appropriately invited to two important characteristics. The monastic feature of most of the higher institutions of learning is avoided: the sons and daughters of the Church are educated in the same institution, and find incentives to study by reciting in the same classes. The success of this arrangement proves the design to be as wise as it is liberal: it tends to improve both the manners and the morals of the students. The Bible, in the original and vernacular, stands foremost as a text-book. The design is not merely to conserve the morality of the student, but to communicate that sound theological instruction upon which all true morality is based. As there is no theology without system, the Westminster Standards are recognized as the exponent of the religious principles the professors are required to impart. While the rights of conscience on the part of the faculty are thus maintained, they are also secured to the students, who, while required by the rules to attend the Sabbath lecture and Bible class in the College, and prayer meeting every Thursday afternoon, attend such other religious services as they or their parents may select. But such attendance is imperative; nor may any student propagate infidel principles, or violate the Sabbath by recreations or otherwise.

The cause of Christ in the United Presbyterian and sister Churches will find in Westminster College, its efficient faculty, and its increasing list of students and Alumni, many sources, under God, of future usefulness and prosperity.

NEWCASTLE, PA., July 8, 1858.

MONMOUTH COLLEGE.

Monmouth College was projected and put in operation by the Second Associate Reformed Presbytery of Illinois. It opened under favorable auspices on the first Monday of September, A. D. 1856. At the meeting of the Synod of Illinois, held in Keokuk, Iowa, October, A. D. 1855, the Synod, in answer to the proposal and petition of the Presbytery, resolved as follows:

1. *Resolved*, That with the view of providing for the education of our youth, under influences most favorable to their moral and religious well-being, the College located at Monmouth, and hitherto under the care of the Second Presbytery of Illinois, be taken under the care of the Synod, as proposed and requested by that Presbytery.

2. That the government of the College be intrusted to a Board subordinate to this Synod, consisting of twenty-four members, eighteen of whom shall be appointed by this Synod, and the other six by the Board itself. It shall be the duty of this Board to report annually to the Synod the progress, condition and prospects of the College.

3. That the first *eight* on the list of members of this Board, alphabetically arranged, shall serve one year; the *second* eight, two years; and the *third* eight, three years; so that annually eight members shall go out of office, and eight new members be elected—*six* by the Synod, and *two* by the Board.

4. That the members of the Board now in office, under the appointment of the Second Presbytery of Illinois, be continued, and that Synod now proceed to appoint so many additional members as will make up the number to eighteen.

5. That the Board be instructed, while it is careful to prevent interference with the denominational preference of any, to take order that such instruction in the Word of God may be given the students as may be necessary to secure the ends of a thorough education, and in general, to use all diligence to establish the College on a solid basis, and render it most extensively useful.

6. That it be the duty of the members of Synod, to coöperate actively with the Board, in all proper efforts to promote the prosperity of the College.

Since that time the Board has been acting under the authority of the Synod.

At the late meeting of the Legislature of Illinois, an act of

incorporation, conferring ample power on the Board of Trust, was secured. The following is an extract from sec. 3:

> Said Trustees shall be so arranged in three classes, that one-third of their number shall go out of office in each successive year, at the time of the regular annual meeting of the Synod of Illinois, of the Associate Reformed Presbyterian Church of North America; and as such vacancies occur, they shall be filled, three fourths of the number by the said Synod, and the remaining one-fourth by the Board of Trustees themselves.

The College building contains a chapel large enough to seat 300 persons, and eight other rooms adapted to various College purposes. It will afford adequate accommodations for some time to come.

All the students are required to attend the worship of God, daily in the College chapel, and to recite a Bible lesson once a week. All are likewise required to attend public worship, and Bible class, in some Church on the Sabbath. Those who take a full course will read exegetically the greater part of the New Testament in Greek, and select portions of the Old Testament in Hebrew. In addition to studying the usual text books on Natural Theology, Evidences of Christianity, and Moral Philosophy, they will take a brief course in the principles of the gospel. This course of religious instruction will be especially valuable to those whose professional studies will not lead them to a careful examination of the facts and principles of the Word of God. Students' prayer meetings have been organized; they are well attended. The faculty regard it as an important part of their work to labor for the moral and spiritual welfare of the students.

It is the aim of the faculty to secure good order and diligence in study, by the force of moral and religious principles, rather than by the direct exercise of authority. Those who persist in neglecting their studies, or in pursuing disorderly courses, or in exerting an evil influence, are not permitted to remain in connection with the College.

An extensive Philosophical and Chemical Apparatus has

been procured, and is now in successful use. It affords the means for a satisfactory illustration of the most important doctrines in the various departments of Astronomy, Natural Philosophy and Chemistry.

There are three Literary Societies in the College—the *Philadelphian*, *Eccritean*, and *Amantes Des Belles Lettres*—on a good footing, which afford their members respectively the opportunity of improvement in the branches of learning for the promotion of which they are established.

Tuition is from $20 to $30 per annum, payable in advance, at the commencement of each session. There is also a charge of 50 cents per session for incidental expenses. This does not include tuition for the French and German Languages and Music. Boarding in private families, including lodging and fuel, may be had for $2.00 per week. Some students board themselves at a cost of less than *one dollar* per week. Male and female pupils are admitted on the same terms.

PRESENT FACULTY.

Rev. David A. Wallace, A.M., President and Professor of Moral Philosophy.

Rev. Marion Morrison, A.M., Professor of Mathematics and the Natural Sciences.

Rev. Alexander Young, A.M., Professor of Greek and Hebrew.

Rev. R. Ross, A.M., Professor of Latin.

G. W. Leidigh, A.B., Professor of the French and German Languages.

Two courses of instruction have been established, a classical and a scientific. Those completing the first are admitted to the degree of A.B.; and those completing the second, to the degree of B.S. At the late commencement, July 1st, two graduated in the classical and two in the scientific course.

During the year just closed, 151 students were in attendance. All the departments are thoroughly organized.

Monmouth is a young and rapidly growing city of about 3,000 inhabitants, situated on a fine rolling prairie, on the line of the Chicago, Burlington and Quincy Railroad. It is easy of access from every direction. It contains flourishing Churches of various evangelical denominations.

WASHINGTON COLLEGE

Is situated one half mile south of the center of Washington city, Washington Co., Ia. The building now occupied is a three story brick, costing some $15,000, tastefully built and surrounded by a campus of nine acres, ornamented by a beautiful grove of nature's own planting. It commands a full view of the adjacent city and all the surrounding country.

This institution was founded by the Associate Presbytery of Iowa, and is still under the care of that Presbytery in connection with the United Presbyterian Church, but will be placed under the care of Synod as soon as may be convenient.

The school commenced September 1st, 1855, and at the end of two years its catalogue showed 193 students for the year.

Being now near the close of the third year only, it has but few students in advance of the preparatory department; five ready to enter the Junior class, at the commencement of next year, and other classes in proportion.

PRESENT FACULTY.

Rev. Jas. R. Doig, A.M., President and Professor of Moral Science and Greek and Latin Literature.

Rev. W. H. Wilson, A.M., Professor of Mathematics and Natural Science.

Miss M. S. Walsh, Principal of Female Department and adjunct Professor of Mathematics and Natural Science.

John K. Sweeney, A.B., L. F. Sherman, Tutors.

MADISON COLLEGE

Is situated eighty miles west of Pittsburgh, and forty miles east of Zanesville, on nearly a direct line between these two places. Its location is quite elevated, on the center of the ridge land between Stillwater and Hill's Creek, sufficiently distant from each of these streams to be entirely free from the malaria of either of them. It is located in the village of Antrim, on the summit of a ridge, and commands a very extended and delightful prospect, and for the healthfulness of its atmosphere it is not, perhaps, surpassed by any spot in the United States. It commands a large district of country unsupplied by any distinctive College or Literary Institution, a district from 100 to 150 miles in diameter. This Institution originated in a grammar school as early as the year 1824, and continued to operate in that character for fourteen years. The trustees, in the year 1837, petitioned and obtained a charter from the State Legislature for a Literary Institution, bearing the name of the Philomathean Literary Institute. At the expiration of two years from the date of this charter the name was changed by legislative enactment to Madison College, and invested with all the rights and privileges of the most respectable Colleges of our land. Care had been taken from the first to have a large majority of the Trustees members of, or friends to, the Associate Reformed Church. In the year 1856, measures were taken to have it placed under the control of the Church as her own property, and employed in the education of her youth.

The proposal made to the First Associate Reformed Synod of the West, was acceded to, and a plan is now in progress which must terminate in her entire interest in and control over this Institution, as a place of education of her youth under her own proper inspection. There have been from 100 to 150 students in annual attendance. Male and female students are taught sometimes in the same, and sometimes in different classes, as their stage of advancement or circumstances may require.

PRESENT FACULTY.

Rev. James Duncan, A.M., President.

Rev. Samuel Findley, D.D., Professor of Moral Science and Hebrew Literature.

Rev. Jos. Walker, A.M., Professor of Mathematics.

Wm. Bogle, A.M., Professor of Greek and Latin Languages.

XVIII.—Periodicals.

THE EVANGELICAL REPOSITORY.

The Religious Monitor, or Evangelical Repository, was first established by Rev. Chancy Webster, in the city of Albany, N. Y., in the year 1824. For several years it was ably conducted by Rev. Peter Bullion, D.D. Subsequently, for a number of years, it was edited with ability by Rev. James Martin, D.D., deceased. In 1839, it was again placed in the hands of Rev. C. Webster. In 1842, having dropped the first part of the title, it was called "The Evangelical Repository," and transferred to Rev. Joseph T. Cooper, D.D. Under his prudent and skillful management for the past sixteen years, it has been an important auxiliary to the Church in the dissemination of religious intelligence. The editorial department has recently been transferred to Rev. Thomas H. Beveridge, with a fair prospect of future usefulness and success. Published by William S. Young, Philadelphia, Pa.

THE UNITED PRESBYTERIAN

Was first established under the title of "The Preacher," in the city of Allegheny, Oct. 26th, 1842, by Rev. John T. Pressly, D.D., editor and proprietor.

It was commenced as a semi-monthly. At the close of the third volume, it was transferred to Rev. David R. Kerr, D.D., who continued its publication as a semi-monthly to the close of the sixth volume. Since that time it has been published weekly, and has been, from time to time, enlarged and variously improved to its present size and appearance.

In 1854, in its twelfth volume, it was strengthened by a union with "The United Presbyterian and Evangelical Guardian," a monthly periodical, published in Cincinnati, by Rev. James Prestley, and edited by himself and Drs. Claybaugh and Macdill. By this arrangement, Drs. Claybaugh and Macdill became corresponding editors of the united paper; which the former continued to be until his death, and the latter until the establishment of "The United Presbyterian of the West," of which he was invited to take charge.

At the beginning of the current volume (16th) Rev. D. H. A. McLean and James M. Ferguson were admitted to an interest in the paper; the former as a co-editor, and the latter as superintendent of printing. It is now a large and well sustained paper, with home and foreign correspondents, and an extended circulation. Published at No. 74, Third street, Pittsburgh, Pa. Rev. D. R. Kerr, D.D., Rev. D. H. A. McLean, D.D., editors.

THE CHRISTIAN INSTRUCTOR.

The first number of this periodical was issued in September, 1844. It was a monthly of thirty-two pages, under the proprietorship of Rev. D. L. Proudfit, and the editorial assistance of Rev. Jno. Forsyth, D.D. It was published in Newburgh, N. Y., under the patronage of the Associate Reformed Synod of New York, and did good service to the interests of religion and truth.

In consequence, however, of the ill health of Mr. Proudfit, and for other causes, its publication was given up at the close of

the second volume. On the first of the following November, (1846,) it was revived in a new series in Philadelphia, under the editorial care and proprietorship of Rev. J. B. Dales, D.D. It declared itself devoted to the interests of the Associate Reformed Church, and aimed more especially at imparting as large an amount as possible of missionary intelligence, both from the home and foreign field. It was shortly afterwards enlarged to forty-eight pages, and offered then, as it does still, an inviting vehicle of presenting valuable articles to the public, in a form that admits of binding and of being preserved. It is published on the first of each month, at one dollar per annum, and is well sustained. It has between 2,000 and 3,000 subscribers.

THE UNITED PRESBYTERIAN OF THE WEST.

A weekly paper, established at Monmouth, Illinois, January 7th, 1857. Edited by Rev. David Macdill, D.D. Published by Morrison & Patterson.

THE PRESBYTERIAN WITNESS.

A paper established at Cincinnati, Ohio, January 1st, 1852. Edited by Rev. R. H. Pollock.

THE WESTMINSTER HERALD.

Published at New Wilmington, Lawrence county, Pennsylvania, was established in January, 1855, and is the continuation of the "Friend of Missions," formerly conducted by Rev. Jos. Banks. It has been gradually increasing its subscription list, and is now carried on with spirit and acceptance. Owned and edited by Rev. G. C. Vincent, assisted by Revs. Jas. Patterson, D.D., Wm Findley, and A. M. Black, of New Wilmington, and Revs. G. R. McMillan and R. A. Brown, of Newcastle, Pennsylvania. Terms, $1.50 per annum, in advance. H. J. Murdoch, publisher.

XIX.—General Summary of the United Presbyterian Church.

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12. Officers: Moderator, Rev. J. T. Pressly, D.D.; Clerk P. T., Rev. Samuel Wilson, D.D.

XX.—Conclusion.

In the preceding pages we have endeavored to collect together the antecedents of the United Presbyterian Church, extending back as far as 1733. From what has thus been compiled, from different sources, we learn what the United Presbyterian Church has been, and what she now is. What her future shall be, remains to be determined by those to whom her interests have been entrusted.

That a body comprising so many ministers and members, extending over such a vast area of territory, possessing such an amount of wealth, in a land of civil liberty, and in an age remarkable for its facilities of doing good—is capable of exerting an incalculable moral influence upon the destinies of the world,

no one could doubt. The improvements in arts, the discoveries of science, the increase of commerce, the application of steam and electricity to purposes of practical utility, the opening up of new countries, the unprecedented spread of the English language, and above all, the free access to all countries for missionary enterprises—all these increase immensurably the responsibilities of the Church of God. These are not the chance ondrivings of a restless world, all aimless and uncontrolled. They are the great machinery of God's providence, designed for the extension of knowledge, the diffusion of light, and the salvation of the world. Through these feverish agitations of men, there is an invisible hand, that is weaving out the web of a world's destiny, and inscribing thereon God's eternal decree: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and He shall reign forever and ever."

What a solemn responsibility, therefore, gathers around every minister and member of a Church that has been brought into the kingdom at such a time as this! Does it not seem imperative that we should all mark well the leadings of God's providence, and inquire prayerfully—"Lord what wilt thou have *me* to do?" Should we not engage with fresh zeal in the great work of educating the youth of the Church for the gospel ministry, in establishing new missions, both home and foreign, in Church extension, in the Bible cause, in book and Sabbath school publications, and in all Scriptural enterprises for the extension of the Redeemer's Kingdom? Has not God bestowed upon us wealth and talent, and influence, which are as yet undeveloped, and for which, as a Church, we must be held responsible? These, and similar inquiries we think, should engage the prompt and prayerful attention of every member of the United Presbyterian Church. If we honor God, He will honor us; but if we bury our talents in the earth, if we come not to the help of the Lord against the mighty, if we dwell in a house of cedar while the ark of God rests in curtains, it will require

no prophet's inspiration to predict our destiny. The devil will be sure to find work for the Church if she is not busied in the service of her Master. "Remember, therefore, how thou hast received and heard, and hold fast and repent. If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

Perhaps it might be well, before we close these pages, to answer the inquiry which is so frequently proposed, Wherein does the United Presbyterian Church differ from other Presbyterian Churches in this country? Why does she maintain a distinct and separate organization?

The great majority of Presbyterian Churches in this country have had a common origin in the Church of Scotland, and adhere to the Westminster Confession of Faith, and Catechisms, Larger and Shorter, as the symbols of their faith. Thus far they are all agreed. But there are certain points of faith and practice which have not been distinctly introduced into the Confession of Faith, or have not been exhibited with that fullness and explicitness which the circumstances of the Church, the times in which we live, and the views and practices of those around us, demand of us as witnesses for the truth. They may be reduced to five: Psalmody, Communion, Secret Societies, Slavery and Covenanting. These, therefore, may be denominated the *distinctive* principles of the United Presbyterian Church, which constitute the chief ground of separation from other Presbyterian Churches of this country. We adhere to the exclusive use of the Scripture Psalms in the praise of God. We practice what is technically called close or restricted communion. We exclude from the fellowship of the Church, members of oath-bound secret societies. We condemn slavery as a moral evil, in which the Church should have no participation whatever. And we maintain that public social covenanting is a moral duty incumbent upon the Church, when God in his providence calls to its performance.

Believing these principles to be founded upon the word of God, the United Presbyterian Church has made them a part of her terms of ecclesiastical fellowship. For a more extended notice of these points, and the arguments by which they are sustained, we would refer the reader to the Testimony contained in this book. But while, in faithfulness to our Divine Master, we feel constrained to maintain a separate organization, for reasons already assigned, we desire at the same time to cultivate the most extended Christian charity toward every other branch of the Church of God; and our hearts' desire and prayer ever shall be, that God would heal all the divisions of Zion—that the body of the Redeemer may be one—and that the Church may soon look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

FORMULA

OF

Questions to be used at the Admission of Members to Communion in the United Church.

1st. Do you believe the Scriptures of the Old and New Testaments to be the word of God, and the only rule of faith and practice?

2d. Do you receive (as far as you are able to judge) the Westminster Standards, namely, the Confession of Faith, Catechisms, (Larger and Shorter,) Form of Prebyterial Church Government, and Directory for the Public Worship of God, as these are received and set forth in a Testimony for the present truth emitted by this Church in the year 1858?

3d. Do you promise to show the sincerity of your Christian profession by a conversation becoming the gospel?

4th. Do you promise to attend upon the ordinances of God, public, private, and each in their appropriate seasons?

5th. Do you promise to contribute of your substance, and use your influence for the advancement of the cause of Christ?

6th. Do you promise subjection to the courts of Christ's house, which are over you in the Lord?

7th. Do you promise not to propagate any opinion inconsistent with the principles which you profess, so long as you remain in connexion with this Church?

8th. All this you promise and engage in the strength of divine grace.

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Harper, Robert D.

The church memorial: containing important historical facts and reminiscences connected with the Associate and Associate Reformed churches previous to their union as the United Presbyterian church of North America. By Rev. R. D. Harper ... Columbus, O., Follett, Foster and company; [etc., etc.] 1858.

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